

ZARATHOSHTI

DAILY PRAYERS

A FEW
DAILY PRAYERS
FROM
ZARATHOSHTI SCRIPTURES

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CO-ORDINATING COUNCIL OF ZARATHOSHTI
RELIGIOUS BODIES.

A FEW
DAILY PRAYERS
FROM THE
ZARATHOSHTI SCRIPTURES

Compiled and Translated with
annotations

by

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FOREWORD.

There are already a number of editions of the KHORDEH AVESTA, which is the Book of Daily Prayers for all Zarathoshtis. They are of all sizes, with or without Gujarati translations, or with short summaries of each piece. So far there has been no edition containing the texts with translations into English. At the present time most of the Parsi children outside Bombay and the important towns of Gujarat are ignorant of Gujarati. And even in Bombay a good number of those attending "English" schools are more or less unable to read Gujarati. This is particularly the case with our girls. It is for these children, as well as for their parents, that this little book is primarily intended. Every human being, even the "rationalist", needs

some ideals for life. Ordinary people like ourselves call these ideals "religion", the "rationalist" uses perhaps another word. We need not dispute here about words. It is very necessary that our younger generation should realise that Zarathushtra, our Prophet, taught the highest ideals of life and that these are found embodied in the Avestan Scriptures.

In this book I have chosen those prayers which are most frequently used and which are also among the finest. In the translations I have deliberately avoided being literal, yet I have tried to remain as close to the spirit of the original as possible. I have appended "notes" at the end, to which I draw particular attention of the reader. They are meant to explain some of the purely "theological" points, or to draw

attention to some special signification. For all opinions expressed in the notes, as well as for the translation, the compiler alone is responsible.

Our Co-ordinating Council of Zarathoshti Religious Bodies fervently hopes that this little book may supply a needed want. We offer this venture to our younger generation in the hope that it may rouse in them a desire to know more about our ancient heritage—the ideals of life taught by Zarathushtra.

IRACH J. S. TARAPOREVALA.

Andheri, 20th August, 1939.

TO
THE SACRED MEMORY
OF
SETH MERWANJI MUNCHERJI
CAMA,
THE TRUE AND FAITHFUL SERVANT
OF
ZARATHUSHTRA



ત્રણ મૂળ કલામો.

અર્ષમ્ વૌહૂ

અર્ષમ્ વૌહૂ વહિરત્તમ્ અસ્તી, ઉશ્તા અસ્તી,

ઉશ્તા અહ્માય દ્યત્ અપાય વહિરતાય અર્ષમ્.



THE THREE PRAYERS.

ASHEM VOHU.

Righteousness¹ is the highest good ;
that alone is true happiness ;

Happiness comes to him, who is right-
eous for the sake of the highest Right-
eousness.

યથા અહૂ વધર્યો

યથા અહૂ વધર્યો

અથા રતુશ અપાત્ત ચિત્ત હયા ;

વંદ્યહેઉશ દગ્ધતા મનંદ્યહે

બ્યઔથનનાંમ અંદ્યહેઉશ મજ્જતામ ;

ક્ષત્રેમયા અહુરામ આ

ચિમ્ દ્રિગુખ્યો દદત્ વાસ્તારેમ.

YATHA AHU VAIRYO.

Just as the Temporal Ruler¹ is all-
 powerful among men,
 so, too, is the Spiritual Teacher², even by
 reason of his Righteousness;³
 the gifts of Good-Mind⁴ are for those,
 who work for Mazda, the Lord of Life ;
 and the Strength of Ahura is given
 unto him,
 who unto his poor brothers giveth help.

ચેંઘહે હાતાંમ

ચેંઘહે હાતાંમ આઝત ચેસ્ને પછતી વઘહે,
 મજ્જદાઝો અહુરે વઝેથા અપાત હયા,
 યાઝોઘ્રહાંમયા તાંસયા તાઝોસયા વજમધટે.

YENGHE HATAM.

That person among the living, who, by reason of his Righteousness, is recognised as a worthier worshipper by Mazda Ahura,—that person—man or woman—do we revere.

કેમ ના મજૂદા

૧ કેમ ના મજૂદા મરણે પાપુમ દદાત,
 હાત મા દ્રગવાઓ દીદરેપતા અએનંદ્રહિ ?
 અન્યેમ શ્વહાત આશ્રમન્યા મનંદ્રહિમન્યા,
 યયાઓ બ્યઓથનાઇશ અપેમ શ્રુઓરતા
 અહુરા ?
 તાંમ મોઇ દાંસ્તવાંમ દએનયાઇ કાવઓન્યા.

૨ કે વરેશ્રમ જ શ્વા પોઇ સેનગહા પોઇ
 હુન્તી,

ચિત્રા મોઇ દાંમ અહમ-મિશ રત્નમ ચીજદી;
 અત હોઇ વોહુ સેરઓપો જન્ત મનંદ્રહા,
 મજૂદા અહાઇ યહાઇ વપી કહાઇચિત.

KEM-NA MAZDA.

1. What being, O Mazda, shall grant
protection to a mortal like myself,
when the evil-minded threaten to over-
power me?

Who can it be other than Thy Fire¹ and
Thy Good-Mind²,—

through whose activities is furthered
Thy Righteous Law, O Ahura?

This Knowledge vouchsafe unto me
that I may spread Thy Faith.

2. With the help of Thy Words, which
are a shield, who shall smite-down
our foes?

Clearly unto me a Soul-healing Leader
do Thou reveal:

then unto him³ let Sraosha⁴ approach
with Good-Mind,—

unto him, O Mazda, whom Thou dost

૩ પાત-નો હિખ્યન્તલ પધરિ મજ્જદા-
ઓસચ આરમધતિશચ સ્પેન્તસચ.

નસે દએવી દુક્ષ. નસે દએવો-ચિથે
નસે દએવો-કરશ્તે. નસે દએવો-કદાધતે.

અપ દુક્ષ નસે, અપ દુક્ષ દાર, અપ દુક્ષ.
વીનસે.

અપાર્ષધે અપ નસ્યેહિ, મા મૌરેનચધનીશ
ગએથાઓ અસ્તવધર્તીશ અપાહે.

૪ નમસચા યા આરમધતિશ ઇજ્જચા.

અર્ષમ વાહુ ૧.

3. Protect us all around from our foes,
Ye both, O Mazda and Armaiti.⁵

Perish thou, devilish Druj,⁶ perish thou,
Devil's spawn, perish thou, Devil-fa-
shioned, perish thou, follower of Devil's
laws.

Utterly perish, O Druj; utterly vanish,
O Druj; do thou utterly and entirely
disappear, O Druj.

Vanish thou utterly in the North⁷;
mayest thou never destroy the cor-
poreal creation of Divine Law.⁸

4. Salutations unto Holy Devotion and
unto Holy Zeal.

Ashem Vohu (1).

નીરંગે કુસ્તી અસ્તન.

(અહુરમઝ્દ ખોદાએ)

૧ અહુરમઝ્દ ખોદાએ. અહિરેમન
અવાદશાંન દૂર અવાજ દાસ્તાર; જદ
શેકસ્તેહુ બાદ.

૨ અહિરેમન, દેવાંન, દુઝાંન,
જાદૂઆંન, દરવંદાંન, કીકાંન, કરેદાંન,
સાસ્તારાંન. ગુનેહગારાંન, આશમેગાંન.
દરવંદાંન દુશ્મનાંન, ક્રીઆંન, જદ શેકસ્તેહુ
બાદ.

૩ દુશ-પાદશાહાંન અવાદશાંન બાદ :
દુશ્મનાં સતોહુ બાદ : દુશ્મનાં અવાદશાંન
બાદ.

૪ અહુરમઝ્દ ખોદાએ ! અજ હમા

NIRANG-E KUSTI-BASTAN.

(AHURA-MAZDA KHODAE.)

1. Ahura-Mazda is the Lord. May the Evil One¹ be thrust far from us; may he be frustrated and defeated.
2. May the Evil One, the wicked spirits, the false ones, the deluders,² those who have left the right path,³ those wilfully blind,⁴ those wilfully deaf,⁵ tyrants and doers of evil and distorters of truth, the evil-minded⁶ who have strayed from the path of God, the fair seducers⁷—may all these be frustrated and defeated.
3. May wicked rulers be thrust far from us; may the evil-minded be defeated and thrust far from us.
4. O Ahura-Mazda, our Lord! From all my sins do I turn back and I repent.

ગુનાહ પતેત પશેમાનુમ્ . અજ હરવસ્તીન
 દુશ્મત દુજ્જુખત દુજ્જવરશત, મેમ પ ગેતી
 મનીદ્, ઓએમ ગોફત, ઓએમ કરદ્,
 ઓએમ જસ્ત, ઓએમ જૂન જૂદ એસ્તેદ્;
 અજ આન ગુનાહ મનશની ગવશની કુનશની,
 તની રવાંની, ગેતી મીનોઆંની, ઓએ,
 અવાજ્જ પશેમાન, પ સે ગવશની, પ પતેત
 હોમ.

પ ક્ષનઆથ અહુરહે મજ્જદાઓ, તરો-
 ઇદીતે અંધરહે મધન્યેઉશ, હુધથ્યાવરશતાંમ
 હ્યત વસ્ના ફેરપોત્તેમ્મ .

સ્તઆમિ અપ્પમ.

અપ્પમ વૉહ ૧. યથા અહુ વધસ્યો ૨.
 અપ્પમ વૉહ ૧.

From every evil thought, evil word, and evil deed, which in this world I have harboured in mind, which I have uttered, and which I have committed, or which from me has gone forth, or whose origin I have been⁸; of all such sins against thought, word and deed, pertaining to my body and pertaining to my soul, pertaining to this world or to the world of Spirit,—from all such sins with a contrite heart repenting with triple-pledge⁹ do I turn back.¹⁰

5. Through propitiation of Ahura-Mazda, and through frustration of the Spirit of Evil (we attain) the fulfilment of all, that most perfectly answers to His Will.¹¹

I praise Righteousness.

Ashem Vohu (1). Yatha Ahu Vairyo (2).
Ashem Vohu (1).

જસ મે અવંધુદે મજ્જદ.

૧ જસ મે અવંધુદે મજ્જદ.

મજ્જદયસ્નો અહ્મી, મજ્જદયસ્નો જર-
થુશત્રિશ. ક્વરાને આસ્તૂતસ્યા ક્વરૈતસ્યા.

આસ્તુયે હુમત્તમ્ મનો;

આસ્તુયે હુજ્જતમ વચો;

આસ્તુયે હુવરૈત્તમ વ્યવ્થાનમ્.

૨ આસ્તુયે દ્યૌનામ્ વંધદિહીમ્ માજ્જ-
દયસ્નીમ્. ક્વપાયવ્યંધ્રામ્, નિધાસ્ત્ર-
થિષમ્, ખ્યેત્વદથામ્, અપવ્યાનીમ્.

JASA-ME AVANGHE MAZDA. (THE ZOROASTRIAN CREED.)

1. Come unto my help, O Mazda!

I am a worshipper of Mazda. I profess myself to be a Mazda-worshipper and a follower of Zarathushtra. I am a devoted follower and an ardent supporter of this Faith.

I solemnly dedicate myself to the true-conceived thought ;

I solemnly dedicate myself to the true-spoken word ;

I solemnly dedicate myself to the true-performed act.

2. I solemnly dedicate myself to the excellent Religion of Mazda-worship, which removes quarrels, which causes swords to be sheathed, which teaches self-sacrifice and which leads to Righteousness.¹

યા હાધતિનાંમચા બ્રુયેધન્તિનાંમચા
 મજિશ્તાચા, વહિશ્તાચા, સ્વએશ્તાચા, યા
 આહુધરિશ જરથુશત્રિશ.

અહુરાધ મજ્જદાધ વીરપા વૉહુ ચિનહ્મી.

અએપા અસ્તી દએનયાઓ માજ્જદયસ્નો-
 ધશ આસ્તૃધતિશ.

અપૅમ્ વૉહુ ૧.

Of all the Faiths that have been or that shall be,² this is the greatest, and best and the loftiest, this Faith of Ahura, revealed by Zarathushtra.

Unto Ahura-Mazda do I attribute all good.

Such is the solemn dedication of the Faith of Mazda-worship.

Ashem Vohu (1).

પાંચ ગાહો

૧ ઉપહિન ગાહ.

ઉપહિનાઈ અપઝાને અપહિ રથવે,
યરનાઈય વહ્માઈય ફનાઝાથાઈય ફસસ્તય-
એય; ઘેરજયાઈ ન્માન્યાઈય અપઝાને
અપહિ રથવે, યરનાઈય વહ્માઈય ફનાઝા-
થાઈય ફસસ્તયએય.

૨ હાવન ગાહ.

હાવનેઝે અપઝાને અપહિ રથવે,
યરનાઈય વહ્માઈય ફનાઝાથાઈય ફસસ્તય-
એય; સાવંધોડેઝે વીરયાઈય અપઝાને
અપહિ રથવે, યરનાઈય વહ્માઈય ફનાઝા-
થાઈય ફસસ્તયએય.

THE FIVE GATES.

1. USILAHINA GATE

(From midnight to daybreak.)

For the worship and the praise, for the propitiation and the glorification of Ushahina the Righteous, of Righteousness the Master; for the worship and the praise, for the propitiation and the glorification of Berezya and the Lord of the House, the Righteous, of Righteousness the Master.

2. HAVAN GATE

(From daybreak to midday.)

For the worship and the praise, for the propitiation and the glorification of Havani the Righteous, of Righteousness the Master; for the worship and the praise, for the propitiation and the glorification of Savangha and the Lord of the Village, the Righteous, of Righteousness the Master.

૩ રપિથ્વન ગાહ.

રપિથ્વિનાઇ અપચ્ચાને અપહિ રથ્વે,
 યસ્નાઇચ વહ્માઇચ દ્વનચ્ચાઢ્રાઇચ ક્સસ્તય-
 એચ; ક્ષાદત્-કૃષ્વે જન્તુમાઇચ અપચ્ચાને
 અપહિ રથ્વે, યસ્નાઇચ વહ્માઇચ દ્વનચ્ચા-
 ઢ્રાઇચ ક્સસ્તયએચ.

૪ ઉચ્ચરન ગાહ.

ઉજયેઇરિનાઇ અપચ્ચાને અપહિ રથ્વે,
 યસ્નાઇચ વહ્માઇચ દ્વનચ્ચાઢ્રાઇચ ક્સસ્તય-
 એચ; ક્ષાદત્-વીરાઇ દ્વજ્યુમાઇચ અપચ્ચાને
 એપહિ રથ્વે, યસ્નાઇચ વહ્માઇચ દ્વનચ્ચા-
 ઢ્રાઇચ ક્સસ્તયએચ.

3. RAPITHWINA GAIL

(From midday to the middle of the afternoon.)

For the worship and the praise, for the propitiation and the glorification of Rapithwina the Righteous, of Righteousness the Master; for the worship and the praise, for the propitiation and the glorification of Fradat-fshu and the Lord of the Province, the Righteous, of Righteousness the Master.

4. UZAYEIRINA GAIL

(From the middle of the afternoon to sunset.)

For the worship and the praise, for the propitiation and the glorification of Uzayeirina the Righteous, of Righteousness the Master; for the worship and the praise, for the propitiation and the glorification of Fradat-vira and the Lord of the Land, the Righteous, of Righteousness the Master.

પ અમૃતિસ્રુષ્ટિમ ગાહુ.

અમૃતિસ્રુષ્ટિમામ અમૃતિગયામ અપ-
 ઝોને અપહિ રશ્વે. યસ્નામય વહ્નામય
 ક્ષતઝોઝામય ક્ષસસ્તયઝેચ ; ક્ષાદત્-વીસ્વામ
 હુગ્યામનેઝે જરથુશ્ત્રોત્તમામય અપઝોને
 અપહિ રશ્વે, યસ્નામય વહ્નામય ક્ષતઝો-
 ઝામય ક્ષસસ્તયઝેચ.

5. AIWISRUTHRIMA GATH

(From sunset to midnight.)

For the worship and the praise, for the propitiation and the glorification of Aiwisruthrima the Righteous, of Righteousness the Master; for the worship and the praise, for the propitiation and glorification of Fradatvispam-hujyaiti and the Holiest Zarathushtra, the Righteous, of Righteousness the Master.

સરોશ ખાજ.

૧ દનઝાથ અહુરહે મજદાઓ.

અષમ વાહુ ૧.

૨ પ નામે યજ્ઞદાંન અહુરમજદ ખોદાએ
અવજ્ઞની, ગારજે ખોરેહ અવજ્ઞયાદ.

સરોશ અશો, તગી, તન-કર્માન, શેકકૃત
જીન, જીન અવજ્ઞર, સાસારે દામાને
અહુરમજદ ઘેરસાદ.

અજ્ઞ હુમા ગુનાહ...પ પતેલ હામ.

(નીરંગે કુસ્તી ખસ્તન, ક. ૪.)

યથા અહુ વધુર્યો પ. અષમ વાહુ ૩.

૩ કવરાને મજદયસ્નો જરથુશત્રિશ
વીદએવો અહુર-તકઝેષો.

(જે ગાહ હોય તે પદે)

SRAOSHA BAZ.

1. To the glory of Ahura-Mazda.

Ashem Vohu (1).

2. In the name of Ahura-Mazda, the Lord God, the Beneficent. May His glory and His radiance increase.

May Sraosha the holy, the strong, the Holy-Word incarnate,¹ the Wielder of the effective weapon, the Wielder of the victorious weapon, the Leader of all the creation of Ahura-Mazda, come unto us.

Of all my sins do I repent....with triple pledge I turn back.

(Nirang-e Kusti Bastan, para 4.)

Yatha Ahu Vairyo (5). Ashem Vohu (3).

3. I profess myself to be a Mazda-worshipping follower of Zarathushtra, opposed to the Dæva,² acting in accord with the Law of Ahura,

For the worship and the praise..... of Righteousness the Master.

(The appropriate Gah to be recited here.)


૪ સ્વર્ગોપહૃતે અધ્યેહૃતે, તન્મહૃતે, તન્મ-
 માંત્રહૃતે, દર્શી-દ્રવ્યોશ . આહુત્યરથેહૃતે,
 દ્વનર્ગોશ્ચ યસ્નાધ્ય વહ્નાધ્ય દ્વનર્ગોશ્ચાધ્ય
 દ્વસરતયગ્યેચ, યથા અહૂ વધસ્યો જગ્યોતા
 ક્ષા મે શ્રુતે, અથા રતુશ અપાત્તચિત્ત હ્ય,
 ક્ષા અપવ વીજ્વાગ્યો શ્રવ્યોત્ત.

૫ સ્વર્ગોર્ષમ્ અર્ષીમ્, હુરર્ગોર્ષમ્,
 વૈરર્ગોર્ષમ્, ક્ષાદત્ત ગર્ગોર્ષમ્, અપવર્ષમ્
 અપહૃતે રત્તમ્ યજ્ઞમર્ષદે.

આહુત્યમ્ વધરીમ્ તન્મ પાદતિ.

(ત્રણ વખત ભણે.)

યથા અહૂ વધસ્યો ૧.

૬  કેમ ના મજૂદા...

(આખી ભણી જવી.)

યથા અહૂ વધસ્યો ૨.

4. For the worship and the praise, for the propitiation and the glorification of Sraosha the holy, the strong, the Holy-Word incarnate, the Wielder of the victorious weapon, the Upholder of the Law of Ahura,—to the Glory of Sraosha may the Zaota recite before us the “*Yatha Ahu Vairyo*”, and may the wise (Rathwi) recite “*atha Ratush ashat-chit hacha*”.³

5. We worship Sraosha the holy, the beautiful, the victorious, the Bringer of prosperity to the world, the Righteous, of Righteousness the Master.

The Ahuna-Vairya⁴ saves the Self.

(Repeat thrice.)

Yatha Ahu Vairyo (1).

6. What being, O Mazda,

(Kem-na Mazda.)

Yatha Ahu Vairyo (2).

૭. યદનૈમચ વહ્નૈમચ અઘ્નૌજસચ
જવરૈચ આદ્રીનામિ, સ્વઘ્નૌષહે, અઘ્નૌયેહે,
તજમહે, તનુ-માંત્રહે, દરૃષિ-દ્રઘ્નૌશ, આહુઈ-
સ્યેહે.

અષ્ઠમ વાહુ ૧.

7. I revere the worship and the praise
 the strength and the power of Sraosh:
 the holy, the strong, the Holy-Word
 incarnate, the Wielder of the victori-
 ous weapon, the Upholder of the Law
 of Ahura.

Ashem Vohu (1).

અહ્માધ રઐશ્ય.

અહ્માધ રઐશ્ય ખરેનસ્ય, અહ્માધ
તન્વો દ્રવતાત્મ, અહ્માધ તન્વો વજ્રદરે,
અહ્માધ તન્વો વરેથ્મ, અહ્માધ ઇશ્તીમ
પઞ્ચોત્તરશ-ખાત્રામ, અહ્માધ આસ્નામ-
ચિત્ ક્ષજન્તીમ, અહ્માધ દરેધામ દરેધો-
જીતીમ, અહ્માધ વહિશત્મ આહૂમ અપઞ્ચો-
નામ, રઞ્ચોચંદ્રહૂમ, વીર્યો-ખાત્રમ.

અથ જમ્યાત્ત યથ આદીનામિ.
અર્ષમ યોહુ ૧.

AHMAI RAESH-CHA.

(May the Lord grant) unto him¹ splendour
 and glory ; unto him health of the
 body ; unto him strength of the body ;
 unto him conquest of the body ; unto
 him happiness of full contentment ;
 unto him progeny with inborn
 wisdom ; unto him long continuance
 of life and unto him, finally, the
 Best World of the Righteous, bright
 and all-glorious.

May it come about as I entreat.

Ashem Vohu (1).

હજ'ધરેમ.

હજ'ધરેમ અએપજનાંમ, અએવરે
અએપજનાંમ.

(ત્રણ વખત ભણે.)

અર્પેમ વૉહૂ ૧.

જસ મે અવંઘહે મજ્જદ.

જસ મે અવંઘહે મજ્જદ; જસ મે
અવંઘહે મજ્જદ; જસ મે અવંઘહે મજ્જદ.

અમહે હુતાશતહે હુરઆધહે, વરેઅધહે
આહુરધાતહે, વનઙ્નત્યાઓસચ ઉપરતાતો.

રામનો ખાસ્ટહે, વયઆશ ઉપરો-કમ-
રૂયેહે તરધાતો અન્યાધશ દામાંન;—અએતત્ત
તે વયો, યત્ત તે અસ્તિ સપેન્તો-મઙ્ન્યઆમ;—
શ્વાપહે ખધાતહે, જૂરવાનહે અકરનહે,
જૂરવાનહે દરેધો-ખધાતહે.

અર્પેમ વૉહૂ ૧.

HAZANGREM.

A thousand means of health, ten thousand means of health (may he obtain from the Lord).

(Repeat thrice.)

Ashem Vohu (1).

JASA ME AVANGHIE MAZDA.

Come to my help, O Lord !

To the glory of Strength well-created, and of the beautiful Lord of Victory¹ (Behram) created by Ahura, and of the All-conquering Power.²

To the glory of Rama of sweet pastures,³ of Vayu⁴ the most efficient, created higher than other creation ;—to the glory, O Vayu, of that part of thine which belongs to the Good-Spirit ;—to the glory of the Firmament self-sustained, of Boundless-Time, of Time self-sustained for long Aeons.

Ashem Vohu (1).

કેરકેલ મોજદ.

કેરકેલ મોજદ ગુનાહ ગુજારેશનેરા કુનમ્,
અશાહી રવાન દુશારમરા. હમ્ કેરકેલ હમા
વેહાંને હકત કેશવર જમીન, જમીન-પેહેના,
રદ-દરાના, ખોરશેદ-ખાલા, બુન્દેહાદ
બેરસાદ.

અશો બેદ, દેર જી.

અથ જમ્યાત્ત યથ આક્રીનામિ.

અર્ષમ વૌહ ૧.

KERFEH MOZD.

To gain the reward of good deeds and to
 win forgiveness for sins, I perform
 righteous acts for the love of my Soul
 May all good deeds of all good men
 throughout the seven spheres¹, get their
 share of blessings wide as the earth
 extensive as the rivers, exalted as the
 Sun.

May thou be righteous and long-lived
 May it come about as I entreat.

Ashem Vohu (1).

હાવન ગાહ.

૧ દનઔઘ્ર અહુરહે મજ્જદાઓ.
અપ્પમ વાહુ ૩.

૨ ક્વરાને મજ્જદયસ્નો જરથુશત્રિશ
વીઠએવો અહુરહએષો.

હાવનેએ અપઔને અપહે રથે, યસ્ના-
ઘ્ય વહ્માઘ્ય દનઔઘ્રાઘ્ય ક્સસ્તયએચ;
સાવંઘ્રહેએ વીસ્થાઘ્ય અપઔને અપહે
રથે, યસ્નાઘ્ય વહ્માઘ્ય દનઔઘ્રાઘ્ય
ક્સસ્તયએચ.

૩ મિઘ્રહે યાઉર-ગઔયઔતોઘ્ય
હજંઘ્રો ગઔપહે, ખએવર ચમનો,
અઔખતો નામનો યજતહે, રામનો ખાસ્ટહે,

HAVAN GAIL.

1. To the Glory of Ahura-Mazda.
Ashem Vohu (3).
2. I profess myself to be a Mazda-worshipping follower of Zarathushtra, opposed to the Dæva, acting in accord with the Law of Ahura,
For the worship and the praise, for the propitiation and glorification of Havani the Righteous, of Righteousness the Master ; for the worship and the praise, for the propitiation and glorification of Savangha and the Lord of the Village, the Righteous, of Righteousness the Master.
3. For the worship and the praise, for the propitiation and glorification of Mithra¹ of wide pastures, with a thousand cars and ten thousand

દ્વનઔઞ્ચ યસ્નાઘ્ચ વહ્નાઘ્ચ દ્વનઔઞ્ચાઘ્ચ
 ક્સસ્તયઔચ, યથા અહૂ વધસ્યો જઔતા
 ક્ષા મે ઋતે, અથા રતૃશ અપાતચિત હુચ ક્ષા
 અપવ વીધ્વાઓ ઋઔતૃ.

૪ અહુરેમ્ મજ્જદાંમ્ અપવનંમ્ અપહિ
 રતૃમ્ યજ્ઞમઘદે;

જરથુશ્ત્રેમ્ અપવનંમ્ અપહિ રતૃમ્
 યજ્ઞમઘદે;

જરથુશ્ત્રહિ અપઔનો ક્ષવષીમ યજ્ઞમદે;

અમેષે સ્પેન્તે અપઔનાંમ્ યજ્ઞમઘદે.

૫. અપાઉનાંમ્ વંઘ્ઠિહીશ સૂરાઓ
 સ્પેન્તાઓ ક્ષવષયો યજ્ઞમઘદે;

અસ્તવતો મનઞ્યાય અપનોતૈમ્મ
 રથ્વાંમ્ યજ્ઞમઘદે;

eyes, the Worshipful-One of the renowned name,² of Rama of sweet pastures,—to the glory of these both, may the Zaota recite before us the “*Yatha Ahu Vairyo*” and may the wise (Rathwi) recite, “*atha Ratush ashat chit hacha*”.

4. We worship Ahura-Mazda, the Holy, the Master of Righteousness.

We worship Zarathushtra the Holy, the Master of Righteousness.

We worship the Fravashi³ of Holy Zarathushtra.

We worship the Righteous Holy Immortals.⁴

5. We worship the excellent, brave Fravashis of the Righteous.

We worship the foremost of the Masters of the mundane and the spiritual worlds.

યએતુશ્તૈર્મમ્ યજ્ઞતનાંમ્, હંધ્રહુશ્તૈર્મમ્
અપહૃ રથવાંમ્ અધ્વિનસાંસ્તૈર્મમ્ ;

જઘ્નમૂશ્તૈર્મામ્ અપઞ્ચાનો અપહૃ રથો
રતુક્રિતીમ્ યજ્ઞમધદ્.

૬. હાવનીમ્ અપવન્મ્ અપહૃ રત્નમ્
યજ્ઞમધદ્;

હૃદિર્વાતાત્મ્ અપવન્મ્ અપહૃ રત્નમ્
યજ્ઞમધદ્;

અર્મૈરેતતાત્મ્ અપવન્મ્ અપહૃ રત્નમ્
યજ્ઞમધદ્;

આહુધરીમ્ ક્ષન્મ્ અપવન્મ્ અપહૃ
રત્નમ્ યજ્ઞમધદ્;

આહુધરીમ્ લઙ્ગેષ્મ્ અપવન્મ્ અપહૃ
રત્નમ્ યજ્ઞમધદ્;

યદન્મ્ સૂરમ્ હૃતંધ્રહાધતીમ્ અપવ-
ન્મ્ અપહૃ રત્નમ્ યજ્ઞમધદ્.

We worship the most helpful among the
 Worshipful-Ones,⁵ who is the most
 worthy and the most supporting
 among the Masters of Righteousness.
 And we revere the most effective prayer
 of these holy Masters of Righteousness.

6. We worship Havani⁶ the Holy, the
 Master of the Righteousness.

We worship Haurvatat the Holy, the
 Master of Righteousness.

We worship Ameretat the Holy, the
 Master of Righteousness.

We revere the Holy Question⁷ to Ahura
 leading to Righteousness.

We revere the Holy Law of Ahura⁸
 leading to Righteousness.

We revere the powerful Yasna Haptang-
 haiti⁹ leading to Righteousness.

૭ સાવંદ્રહ્યેમ વીસીમચ અપવન્મ
અપહે રત્નમ યજ્ઞમધદે;

અધ્યમન્મ ઇષીમ અપવન્મ અપહે
રત્નમ યજ્ઞમધદે, અમવન્તમ, વૈરથાજન્મ,
વિહ્યએષંદ્રહ્યમ, વીર્ય હ્યએષાઓ તઉ-
રવયન્તમ, વીર્ય હ્યએષાઓ તિતરન્તમ.

યો ઉપ્પેમો, યો મધેમો, યો કૃત્તેમો, જ્યોષ્ઠ-
જુયે તરે માંદ્રમ પન્થ ગાથાઓ.

૮ મિથ્રેમચ વૅહિર-ગચ્ચાયચ્ચાધતીમ
યજ્ઞમધદે, રામચ ખાદેન્મ યજ્ઞમધદે;

વીર્યેહે રથ્વો યસ્નાધ્ય વહ્નાધ્ય,
વીસીમચ અપવન્મ અપહે રત્નમ યજ્ઞમધદે.

7. We worship Savangha and the Lord of the Village, the Righteous, the Master of Righteousness.

We revere the holy Airyema Ishyo¹⁰ leading to Righteousness, which is full of strength and leads to success, which is devoid of hatred, nay, always overcomes all hatred and goes beyond it.

This is the Word of Invocation, the first, the middle and the last ; it is the Sacred Word in addition to the five Gathas.

8. We worship Mithra of the wide pastures and we worship Rama of the sweet pastures.

In order to worship and to praise the Lord of the Village we revere the holy Visya,¹¹ the Master of Righteousness.

૯ મિથ્યમ વૉઉરૂ-ગઝ્ઝાયઝ્ઝાઈતીમ
 હજંઘર-ગઝ્ઝાઈમ, બઝ્ઝેવર-ચઝ્ઝનંમ,
 ઝઝઝાઝ્ઝો-નામનંમ યજતંમ યજમઘદે;

રામ ખાસ્ત્રંમ યજમઘદે.

૧૦ થ્યાંમ આતરંમ અહુરહિ મજ્ઝદાઝ્ઝો
 પુથ્રંમ અપવનંમ અપહિ રત્તમ યજમઘદે;

હધ જઝ્ઝાઈમ, હધ અઝ્ઝવ્યાઝ્ઝાઈઘ્રહનંમ,
 ઇમત્ત બરંરમ અપચ ક્રસ્તરંતંમ, અપવનંમ
 અપહિ રત્તમ યજમઘદે;

અપાંમ નાંપારંમ યજમઘદે, નધરીમ
 સંઘ્રહંમ યજમઘદે, તઝ્ઝમંમ દામોઘશ-ઉપ-
 મનંમ યજતંમ યજમઘદે;

ઘરિસ્તનાંમ ઉરવાંનો યજમઘદે, યાઝ્ઝો
 અપઝ્ઝાનાંમ ક્વપયો.

9. We worship Mithra of the wide pastures, with a thousand ears and ten thousand eyes, the Worshipful-One of the renowned name.

We worship Rama of the sweet pastures.

10. Thee do we worship, O Fire, Son of Ahura-Mazda, Master of Righteousness.

We revere this holy Baresman,¹² spread with ceremony, which, together with the Libation and the Sacred Girdle,¹³ leads to Righteousness.

We worship Apam-Napat,¹⁴ we worship Nairyesangha,¹⁵ we worship the strong Dama-Upamana,¹⁶ the Worshipful-One.

We worship the Souls of the departed who are united to the Fravashis of the Righteous.¹⁷

૧૧ રત્નમ્ ઔરજન્તમ્ યજ્ઞમધદે યિમ્
અહુરેમ્ મજ્ઞદામ્, યો અપહુ અપનોત્તમે,
યો અપહુ જઘમૂશત્તમે;

વીરપ સ્તવાઓ જરથુશત્રિ યજ્ઞમધદે;

વીરપત્ય હવરશત ઔઓશન યજ્ઞમધદે,
વરશતત્ય વરેયમ્નત્ય.

યેંધ્રહુ હાતામ્...

યથા અહુ વધસ્યો ૨.

૧૨ યસ્નમત્ય વહ્નમત્ય અઓજસ્ય જવ-
રત્ય આક્રિનામિ, મિથ્રહુ વોઉર-ગઓયઓધ-
તોધશ હજંધરો-ગઓપહુ બએવર-ચમનો
અઓજતો-નામનો યજ્ઞતહુ, રામનો ખાસ્રહુ.

અપમ્ વોહુ ૧.

અહ્માધ રએશત્ય;

હજંધરેમ્;

જસ મે અવંધ્રહુ મજ્ઞદ;

કરેરેહુ મોજ્ઞદ.

11. We worship the Supreme Lord,
Ahura-Mazda, Who is the foremost in
Righteousness, Who hath advanced
furthest in Righteousness.¹⁸

We revere all the Holy Words of Zarat-
hushtra.

We revere all deeds of goodness, both
those already performed and those to
be performed.

Yenghe Hatam.

Yatha Ahu Vairyo (2).

12. I revere the worship and the praise,
the strength and the power of Mithra
of the wide pastures, with a thousand
ears and ten thousand eyes, the Wor-
shipful-One of the renowned name, and
of Rama of the sweet pastures.

Ashem Vohu (1).

Ahmai raesh-cha.

Hazangrem.

Jasa me avanghe Mazda.

Kerfeh mozd.

આતશ ન્યાધશ.

૧ દનઝાથ અહુરહે મજદાઓ.

નમસ્સે-તે આતશ મજદાઓ અહુરહે
હુધાઓ મજિશત યજત.

અષ્મ વૉહૂ ૧.

૨ ૫ નામે યજદાંન અહુરમજદ
ખોદાઓ. અવજની, ગારજે ખોરેહ અવ-
જાયાહ.

આતશ બેહુરાંમ* આદર કરા.

અજ હુમા ગુનાહ...૫ પતેલ હોમ.

(નીરંગે કુસ્તી ખસ્તન, ફકરો ૪.)

* લણુનાર સામેના આતશનું નામ ('બેહુરાંમ',
'આદરાંન', યા 'દાદગાહ') હયાં પઢવું.

ATASH NYAISH.

1. To the Glory of Ahura-Mazda.

Salutation to Thee, Fire of Mazda-Ahura
well-created, Thou most high among
the Worshipful-Ones.

Ashem Vohu (1).

2. In the name of Ahura-Mazda, the
Lord God, the Beneficent. May His
Glory and His Radiance increase.

Unto the glorious Fire, the Fire of
Behram¹.*

Of all my sins do I repent.....with triple
pledge do I turn back.

(Nirang-e Kusti Bastan, para 4).

* The proper name of the Fire in front of the
worshipper (*Behram*, *Adaran* or *Dadgah*) should
be recited here.

૩ ઉસ-મોઘ ઉજારૅવા અહુરા
આમંધતી તંવીષીમ્ દસ્વા,
સ્પેનિશતા મધન્યૂ મજ્જદા,

વંઘહુયા જવે આદા,

અપા હજો એમવત

વાહૂ મનંઘહા ફેસરતમ.

૪ રફ્રાધ વાઉરુયપાને
દાધી-મોઘ યા-વે અમિક્સા,
તા ક્ષત્રહ્યા અહુરા
યા વંઘહેઉશ અપિશ મનંઘહો,
ક્રો સ્પેન્તા આમંધતે
અપા દએનાઓ ક્ષદક્ષયા,

3. Unfold Thyself within me, O Ahura,
 through Armaiti grant me vigour;
 through Thy most Holy Spirit, O
 Mazda,
 grant me goodness as reward for my
 prayer;
 through Asha grant me full strength
 of soul,
 and fullness of blessings through Vohu-
 Mano.²

4. That I may be blest, Far-seeing Lord,
 unto me reveal Thy priceless gifts,—
 the blessings, O Ahura, of Kshathra,
 and those of Vohu-Mano as well;
 through Righteousness, O Holy Armaiti,
 teach unto us the Rules of Faith.³

૫ અત્ રાતાંમ્ જરથુશ્ત્રો
 તન્વસૂચીત્ ખજ્યાઔ ઇશતન્મ
 દદામ્તી પઉર્વતાત્મ
 મનંઘ્રહસ્યા વંઘ્રહેઉશ મજ્જદામ્
 બ્યઔથનહ્યા અપામ્ યાચા
 ઉખજ્યાચા સ્ત્રઔષ્મ ક્ષર્ધ્મચા.

૬ દ્વનઔથ્ર અહુરહે મજ્જદાઔ.
 (સર નમાવતાં ભણવું.)
 નમસે-તે આતર્શ મજ્જદાઔ અહુરહે
 હુધાઔ મજિશ્ત યજત.
 અષ્મ વૌહુ ૩.
 દ્વપરાને મજ્જદ્યસ્નો જરથુશ્ત્રિશ વીદ
 એવૌ અહુર-હઃએષૌ,
 (જે ગાહ હોય તે પદે)

5. As sacrifice doth Zarathushtra dedicate
 the life indeed of his own Self
 and he doth offer the best fruit
 of his holy mind unto Mazda :
 and to Righteousness doth he surrender
 his self and the power of his deeds and
 words.⁴

6. To the Glory of Ahura-Mazda.

Salutation to Thee, Fire of Mazda-Ahura,
 well-created, Thou most high among
 the Worshipful-Ones.

Ashem Vohu (3).

I profess myself to be a Mazda-worship-
 ping follower of Zarathushtra, opposed
 to the Daeva, acting in accord with
 the Law of Ahura.

For the worship and the praise.....of
 Righteousness the Master

(The appropriate Gah to be recited here.)

૭ આશ્રો અહુરહે મજુદાઓ પુત્ર, તવ
આતર્ષ પુત્ર અહુરહે મજુદાઓ;

આશ્રો અહુરહે મજુદાઓ પુત્ર, ખરે-
નંદ્રહો સવંદ્રહો મજુદધાતહે, અમર્યનાંમ
ખરેનો મજુદધાતનાંમ, કાવયેહેચ ખરેનંદ્રહો
મજુદધાતહે;

આશ્રો અહુરહે મજુદાઓ પુત્ર, કવોધશ
હુઓસ્રવંદ્રહહે, વરોધશ હુઓસ્રવંદ્રહહે
અરનવન્તહે ગરોધશ મજુદધાતહે, ચએ-
ચિરતહે વરોધશ મજુદધાતહે, કાવયેહેચ
ખરેનંદ્રહો મજુદધાતહે;

૮ આશ્રો અહુરહે મજુદાઓ પુત્ર, રએ-
વન્તહે ગરોધશ મજુદધાતહે, કાવયેહેચ
ખરેનંદ્રહો મજુદધાતહે;

આશ્રો અહુરહે મજુદાઓ પુત્ર; આતર્ષ
રપેન્ત રથએશતાર, યજત પોઉર-ખરેનંદ્રહ, યજત
પોઉર-અએપજ;

7. Of Fire Thou Son of Ahura-Mazda, of Thee, O Fire, Son of Ahura-Mazda ;

of Fire, Thou Son of Ahura-Mazda, of Glory and Well-being created by Mazda, of the ancient Glory of the Aryan Race⁵ created by Mazda, and of the Royal Glory⁶ created by Mazda ;

of Fire, Thou Son of Ahura-Mazda, of Royal Husravah,⁷ of the lake of Husravah,⁸ of the Mountain Asnavant⁹ created by Mazda, of the lake Chae-chista¹⁰ created by Mazda, of the Royal Glory created by Mazda ;

8. Of Fire, Thou Son of Ahura-Mazda, of the Mountain Raevant¹¹ created by Mazda, of the Royal Glory created by Mazda ;

of Fire, Thou Son of Ahura-Mazda—O Fire, Thou Holy Warrior, Thou Worshipful-One full of Glory, Thou Worshipful-One full of Healing ;—

આથો અહુરહે મજ્જદાઓ પુથ્ર, મત્ત
 વીરપએધંયો આતરંયો, ક્ષથો-નકુંધો
 નધસ્યોસંઘ્રહહે યજતહે, દનઓથ યસ્નાધંય
 વહ્માધંય દનઓથાધંય કસસ્તયએચ, યથા
 અહૂ વધસ્યો જઓતા કા મે ઋતે અથા
 રતુશ અપાતચિત્ત હચ કા અપવ વીધ્વાઓ
 ઝઓત્ત.

૯ યસ્નંમચ વહ્નંમચ, હુર્ષરંતીમચ ઉશત-
 ળંરંતીમચ, વન્તર્ષરંતીમચ આક્રીનામિ,
 તવ આતર્થ પુથ્ર અહુરહે મજ્જદાઓ.

યેસૂન્યો અહિ વહુમ્યો;

યેસૂન્યો યુથાઓ વહુમ્યો,

ન્માનાહુ મળ્યાકનાંમ .

ઉશત યુથાત્ત અહ્માધ નધરે,

યસે-થ્વા બાધ કાયજાધતે,

અએસ્મો જસ્તો, બર્સમો-જસ્તો,

ગઓ-જસ્તો, હાવનો-જસ્તો.

of Fire, Thou Son of Ahura-Mazda, together with all the other Fires,¹² of Nairyosangha, the Worshipful-One who is seated in the hearts of Kings ;¹³ —to the glory and for the worship and the praise, for the propitiation and the glorification of all these, and to the glory of Fire may the Zaota recite before us the “ *Yatha Ahu Vairyo* ” and may the wise (Rathwi) recite “ *atha Ratush ashat chit hacha* ”.

9. In words of praise, in words of welcome and in words of triumph, do I extol Thy worship and Thy praise, O Fire, Son of Ahura-Mazda.

Thou art worthy of worship and worthy of praise ;

mayest Thou be worshipped and praised for ever

in the dwellings of us mortals.

May happiness attend that man,

who shall sacrifice unto Thee,

fuel in hand, and Barsam in hand,

milk in hand, and mortar in hand.¹⁴

૧૦ દાઘત્યો અએરિમ યુયાઓ,
 દાઘત્યો અઓઘધિ યુયાઓ,
 દાઘત્યો ગિથિય યુયાઓ,
 દાઘત્યો ઉપસયનિ યુયાઓ;
 પેરેનાયુથ હરેથિ યુયાઓ,
 દહ્માયુથ હરેથિ યુયાઓ,
 આતર્થ પુથ અહુરહે મજદાઓ;

૧૧ સઓચિ યુયે અહમ્ય ન્માને,
 મત્ર-સઓચિ યુયે અહમ્ય ન્માને,
 રઓચહિ યુયે અહમ્ય ન્માને,
 વક્ષથિ યુયે અહમ્ય ન્માને,
 દરેઘમચિત્ર અધપિ જુરવાનમ,
 ઉપ સૂરાંમ ક્રષો-કેરેતીમ,
 હુધ સૂરયાઓ વંદુહુયાઓ ક્રષો-કેરે-
 તોઇવ.

10. Mayest Thou receive proper fuel,
 mayest Thou receive proper incense,
 mayest Thou receive proper nourish-
 ment,
 mayest Thou receive proper enthronement;
 mayest Thou be tended by those of full
 growth,
 mayest Thou be tended by those of
 full wisdom,
 O Fire, Son of Ahura-Mazda ;

11. So that Thou mayest blaze forth in
 this house,¹⁵
 so that Thou mayest be for ever
 blazing in this house,
 so that Thou mayest be shining in this
 house,
 so that Thou mayest be more radiant
 in this house,
 all through the long aeons,
 until the mighty Resurrection,¹⁶
 and even after the blessed and mighty
 Resurrection,

૧૨ દાયાઓ મે આતર્શ પુથ અહુરહે
મજદાઓ,

આસુ ખાઈમ, આસુ ડ્રાઈતીમ, આસુ
જીતીમ,

પોઉરુ ખાઈમ, પોઉરુ ડ્રાઈતીમ,
પોઉરુ જીતીમ,

મસ્તીમ, સ્પાનો, ક્ષવિવ્રમ હિજવાંમ,
ઉરુને ઉષિ,

અતૂમ પરચએત મસિતમ,

મજાઓન્તમ, અપધરિ-આઈમ.

૧૩ નધચ્યાંમ પરચએત હાંમ-વરેતીમ,

ઔરેદવો-જંગાંમ, અખકૂન્યાંમ

(ત્રિપુમ અસ્નાંમચ ક્ષકૂનાંમચ)

આસિતો-ગાતૂમ, જઘાઉરમ.

12. Grant unto me, O Fire, Son of Ahura-Mazda,

joyous¹⁷ welfare, joyous sustenance,
joyous living,

full welfare, full sustenance, full living,

fervour and wisdom, a tongue to convince and understanding for the Soul,

and above all, Divine-Wisdom, all-comprehending,
exalted and imperishable.

13. [Grant me, O Fire, Son of Ahura-Mazda,]*

Next, manly courage all encompassing,
ever alert and never asleep,

(sleeping only a third of the day and the night)†

watchful even while resting in bed.

[Grant me also]*

* These words are not in the text.

† The portion in the brackets is probably an interpolation from some ancient commentary.

તુશ્રુપાંમ આરનાંમ ક્રજન્તીમ્,
 ઠરૂષો-રાજાંમ, વ્યાખનાંમ,
 હાંમ-રઘાંધાંમ, હવાપાંમ,
 આંજો-ખૂજિમ હવીરાંમ,
 યા મે ક્ષાધયાત્ ન્માનંમય,
 વીસંમય, જન્તમય,
 દખ્યૂમય, દંઘ્ણુ-સસ્તીમય.

૧૪ દાયાઘ્ઞો મે, આતશ્ચ પુત્ર અહુરહે
 મજ્જદાઘ્ઞો,

યા મે અંઘ્ણુત્ અક્સાઘ્ઞાંઘ્ણુઘ્ઞો,
 નૂરંમય યવએચતામ્તે,

વહિશ્તંમ અહૂમ અપઘ્ઞાનાંમ

રઘ્ઞાચંઘ્ણુમ વીરંપા-ખાથંમ.

જજે-પુચે વંઘ્ણુહાઉચ મીજ્જદે,

વંઘ્ણુહાઉચ સ્તવહિ.

ઉરુનએચ દરેધે હવંઘ્ણુહિ.

offspring with inborn wisdom, rising
to perfection,
able to rule over lands and to guide
assemblies,
harmonious in growth and active in
work,
delivering from bondage and high as-
piring,
who shall advance the progress of our
home,
of our village and of our province
of our country, and who shall make
brighter the honour of our land.

14. Grant unto me, O Fire, Son of Ahura-
Mazda,

that this my wish may be fulfilled,—
at this moment as also for all future
ages,—
the attaining of the Best World of the
Righteous,
bright and all-glorious.

Thus may I obtain the good reward
and a good name as well,
and eternal bliss for my soul.

૧૫ વીરપએધખ્યો સસ્તીમ ખરમ્ભતિ
 આતર્શ મજ્જદાઓ અહુરહે,
 યએધખ્યો અએમ હાંમ-પચાધતે
 ક્ષફ્નીમચ સૂધરીમચ.
 વીરપએધખ્યો હચ ઇજયેધતે
 હુઅરેતીમચ ઉશત-અરેતીમચ,
 વન્ત-અરેતીમચ, સિપતમ.

૧૬ વીરપનાંમ પર-ચરેન્તાંમ
 આતર્શ જસ્ત આદિધય;
 “ચીમ હુખ હુષે ખરમ્ભતી
 ક્ષચરેશ્વાઓ અરમએપાધધે ?”

આતરેમ રપેન્તમ યજમધદે,
 તખમેમ હુન્તમ રથએશતારેમ.

15. Unto all doth He offer instruction,—
 He, the Fire of Ahura-Mazda,—
 unto all for whom He prepareth,
 the evening meal and morning meal ;
 from all such doth He expect to get
 offerings of prayers in words of praise
 and of welcome,
 and in words of triumph, O Spitama.

16. Of all passing by,
 the hands doth Fire observe ;
 “ What doth the friend bring to the
 Friend,—
 “ he that fareth forth to Him that sits
 within ?”¹⁸
 [thus doth He ask.]*
 We worship the Holy Fire,
 the strong and faithful Warrior.

* These words are not in the text,

૧૭ આઅત્ત ચેજિ-પે અએમ્ અરમ્તિ
 અએરમેમ્ વા અપય અરેત્તમ્,
 અરેરમ્ વા અપય ક્કરેતરેત્તમ્,
 ઉરવરાંમ્ વા હુધાનએપતાંમ્,
 આ-હુ પસ્યએત ક્રીનધતિ
 આતર્શી મજ્જદાઝ્ઝા અહુરહિઃ
 ક્કનૂતો અત્તમિરતો હુધ્રંઘ્રહુમ્ :

૧૮ “ઉપ-થ્વા હુક્ષોઘત્ત ગેઉશ વાંથ્વ,
 ઉપ વીરનાંમ પાઉરતાસ,
 ઉપ-થ્વા વરેજ્જવત્તય મનો.
 વરેજ્જવતિય હુક્ષોઘત્ત અંઘ્રઉહઃ
 ઉર્વાક્ષ અંઘ્રઉહ ગય જિવએપ.
 તાઝ્ઝા ક્ષપનો યાઝ્ઝા જ્જવાહી.”

ઇમત્ત આઘ્રો આક્રિવન્નમ્,
 યો અહ્માઈ અએરમેમ્ અરમ્તિ
 હિકૂશ રઝ્ઝાચસ-પધરિશતાં
 અપહિ ઔરેજ યઝ્ઝાજ્જદાતાંમ્.

17. And if that person bringeth unto Him
fuel gathered with Righteousness,
or Barsam spread with purity,
or offereth the plant Hadhanaepata,¹⁹
then unto him He giveth blessing,
He, the Fire of Ahura-Mazda,
satisfied and unoffended fulfilling all
his wishes ;

18. “ May there be full herds of cattle
for thee,
“ may there be for thee sons in great
number,
“ may thine be the mind active in
thoughts of good,
“ may the spirit of Service thee inspire,
“ live thou a life of joyous activity
“ for all the nights that are allotted
thee ”.

Such is the loving blessing of the Fire
upon him who bringeth unto Him the
fuel,
dry and exposed to the Light
and purified by rules of Righteousness.²⁰

૧૯ (ખાજમાં પટે.)^{૨૧} અહુરમજ્દ યોદાએ
 અવજ્ઞનીય મરુદમ્, મરુદમ્ સરદગાંન,
 હુમા સરદગાંન, હુમખાયસ્તે વેહાંન,
 ઑએમ યેહેદીનય માજ્દયસ્તાંન, આગાહી
 આસ્તવાની નેકી રસાનાહ

અએદૂન ખાહ.

(પ્રગટ પટે.) યથા અહૂ વધસ્યો ર.

૨૦ યસ્નેમય વહ્નમય અઑજસ્ય જવર્ય
 આક્રીનામિ, આથો અહુરહે મજ્દાઑ
 પુથ, તવ આતર્શ પુથ અહુરહે મજ્દાઑ;

આથો અહુરહે મજ્દાઑ પુથ, ખરે-
 નંઘહો સવંઘહો મજ્દધાતહે, અધ-
 સ્યનાંમ ખરેનો મજ્દધાતનાંમ, કાવયેહેય
 ખરેનંઘહો મજ્દધાતહે;

આથો અહુરહે મજ્દાઑ પુથ, કવોધશ
 હઑાસ્રવંઘહહે, વરોધશ હઑાસ્રવંઘહહે,
 અસ્તવન્તહે ગરોધશ મજ્દધાતહે, યએ-
 ચિસ્તહે, વરોધશ મજ્દધાતહે, કાવયેહેય
 ખરેનંઘહો મજ્દધાતહે;

19. Ahura-Mazda, Lord ! Thou Benefactor of humanity and of the races of mankind and of the other kingdoms of Nature ! Thou Ideal of Existence for the righteous ! Grant unto me, a believer in the good faith of Mazda-worship, an understanding of it, unshaken fidelity towards it, and the goodness thereof. So may it be !

Yatha Ahu Vairyo (2).

20. I revere the worship and the praise, the strength and the power of Fire, Thou Son of Ahura-Mazda, of Thee, O Fire Son of Ahura-Mazda, of Fire, Thou Son of Ahura-Mazda.....of the Royal Glory created by Mazda.

(Para 7 above.)

૨૧ આથો અહુરહે મજ્જદાઓ પુથ્ર, રએ-
વન્તહે ગરેધશ મજ્જદધાતહે, કાવયેહુચ
ખરેનંદ્રહે મજ્જદધાતહે;

આથો અહુરહે મજ્જદાઓ પુથ્ર, આતર્શ
રપેન્ત રથએશતાર, યજત પોઉર-ખરેનંદ્રહ,
યજત પોઉર-ખએપજ;

આથો અહુરહે મજ્જદાઓ પુથ્ર, મત
વીરપએધખયો આતરખયો, ક્ષથો-નફ્રો
નધસ્યો-સંદ્રહહે, યજતહે.

અષમ વૉહુ ૩.

૨૨ અત્ર તોઘ આતરમ અહુરા
અઓઝેદ્રહવન્તમ અપા ઉસંમહી,

અસીશ્તીમ એમવન્તમ,

સ્તોમ રપન્ત ચિથ્રા-અવંદ્રહમ;

અત્ર, મજ્જદા, દધખિયન્તે

જસ્તા-ધશ્તાદશ દેરશ્તા-અઓનંદ્રહેમ.

અષમ વૉહુ ૧.

21. Of Fire, Thou Son of Ahura-Mazda
Who is seated in the hearts of
 kings.

(Para 8 above.)

22. And, O Ahura, this Thy Fire,
 mighty through Righteousness, do we
 desire,
 the promised powerful
 and manifest Help unto the faithful in
 life ;
 but, O Mazda, unto him who hates
 at Thy more gesture plainly harmful.²²
 Ashem Vohu (1).

અહ્માધ રઁએશય;
 હજંઘરેમ્;
 જસ મે અવંઘહે મજદ્;
 કેરકેહ મોજદ્.

૨૩ રોજ નેક નાંમ, રોજ પાક નાંમ,
 રોજ સુખારક (ફલાંન), માહે સુખારક (ફલાંન),
 ગાહે (ફલાંન), નમાજ દાદારે ગેહાંન દામાંન.

દનઁઆથ અહુરહે મજદાઁઆ. નંમસં-તે
 આતશ્ મજદાઁઆ અહુરહે હુવાઁઆ મજિશ્ત
 યજત.

અર્ષમ્ વોહુ ૧.

૨૪ ગુરજે ઝોરેહ અવજાયાહ આતશ બેહે-
 રાંમ્ આદર ફરા.*

* ભણનાર સામેના આતશતું નામ ('બેહેરાંમ',
 'આદરાંન', 'દાહગાહ') હયાં પઢવું.

Ahmai raesh-cha.

Hazangrem.

Jasa-me avanghe Mazda.

Kerfeh mozd.

23. On this auspicious day bearing the pure and holy name, in the auspicious month....., in the Gah..... we do salute the Creator of all the creatures of the world.

To the Glory of Ahura-Mazda! Salutation to Thee, Fire of Ahura-Mazda, well-created, Thou most high amongst the Worshipful-Ones.

Ashem Vohu (1).

24. May the radiance of the Fire of Behram,* the glorious Fire, increase.

* Or *adaran* or *dadgah* as the case may be.

આદરાંન શાહ પીરોજગર, આદર
ગુશસ્પ, આદર ખોરદાદ, આદર પુરજીન
મેહુર અવર આદરાંન ઓ આતશાંન, કે
પ દાદગાહ નેશસ્ત અસ્તેન્દ.

ગુરજે ખોરેહ અવજાયાદ મીનોદરકો,
અમાવંદ પીરોજગર અમાવંદી પીરોજગરી.

દાદ દીન બેહ માજ્જદયસ્નાંન, આગહી
રવાઇ ઓઆફરંગાંની બાદ હકુતે કેશ્વર
જમીન. અએદુન બાદ.

મન આનો આવાયદ શુદન, મન
આનો આવાયદ શુદન, મન આનો આવા-
યદ શુદન.

અપઓને અપેમ વોહૂ ૧.

રૂપ (દક્ષિણ દિશા તરફ ફરીને પહે.)

દાદારે ગેહાંન દીને માજ્જદયસ્ની દાદે
જરથુશ્તી.

May the brilliance of the victorious Lord Adar Gushasp, Adar Khordad, Adar Burzin Meher and of other Adarans, and of the other Fires, enshrined in other Dadgahs, increase ;

may the radiance of the Fire Mino-Karko²³ increase ; may They all, strong and majestic, be gracious unto us in Their strength and majesty.

May the knowledge, extent and fame of the commandments of the excellent Mazda-worshipping religion ever increase over the world, over all its seven regions. So may it be !

I have to realise Him ; I have to realise Him ; I have to realise Him.²⁴

Unto the Righteous Ashem Vohu (1).

25. (Facing the South²⁵).

The Creator of the Universe has sent the Faith of Mazda-worship, revealed by Zarathushtra.

નમસે-તે અપાઉમ્ સંવિશ્તે અરેદ્વિસૂર
અનાહિતે અપચ્ચાને.

અષ્ટમ વૉહુ ૧.

નમો ઉવંધરે વંધુઉહિ મંજુદધાતે
અપચ્ચાને.

અષ્ટમ વૉહુ ૧.

ક્ષનચ્ચાથ અહુરહિ મજદાચ્ચા.

(સર નમાવતાં ભણવું.)

નમસે-તે આતર્શ મજદાચ્ચા અહુરહિ
હુધાચ્ચા મજિશ્ત યજત.

અષ્ટમ વૉહુ ૧.

Salutation unto the most beneficent
Waters, undefiled and holy.

Ashem Vohu (1).

Salutation unto the good and holy
World of Plants, created by Mazda.²⁶

Ashem Vohu (1).

To the Glory of Ahura-Mazda !

Salutation unto the Fire of Mazda
Ahura, well-created, most high amongst
the Worshipful-Ones.

Ashem Vohu (1).

અહુરમજ્દ યશત.

૧ દનઝાથ્ર અહુરહે મજ્દાઝા.
અષમ વૉહુ ૧.

૨ પ નામે યજ્ઞદાંન્ અહુરમજ્દ ખોદાઝે
અવજ્ઞની, ઝારજે ખોરેહુ અવજ્ઞયાહ.

દાદાર અહુરમજ્દ રયોમંદ ખોરેહુમંદ
મીનોઝાંન્ મીનો ઝરેતુમ ખેરસાહ.

૩ અજ્ઞ હુમા ઝુનાહ...૫ પતેત હોમ.

(જુવો 'નીરંગે કુસ્તી યશતન' ફકરો ૪).

દનઝાથ્ર અહુરહે મજ્દાઝા, તરોઝ-
દીતે અંધ્રરહે મઝન્યેદિશ, હુઝથ્યાવદશતાંમ
હ્યત વરના ફરપોતેમમ.

શતઝામિ અષમ.

અષમ વૉહુ ૧.

AHURA-MAZDA YASHT.

1. To the Glory of Ahura-Mazda.

Ashem Vohu (1).

2. In the name of Ahura-Mazda, the Lord God, the Beneficent. May His Glory and His Radiance increase.

May the Creator Ahura-Mazda, the Resplendent, the Glorious, the most Spiritual in the Spiritual world, the Supreme, be gracious unto us.

3. Of all my sins do I repent.....with triple pledge I do turn back.

(Nirang-e Kusti Bastan, para 4.)

Through propitiation of Ahura-Mazda
.....answers to His Will

(Nirang-e Kusti Bastan, para 5.)

I praise Righteousness.

Ashem Vohu (1).

૪ ક્ષેત્રયે હુમતોઘ્ઞયસ્યા હુન્તોઘ-
ઞયસ્યા હવરશ્તોઘ્ઞયસ્યા, માંથ્વોઘ્ઞયસ્યા
વર્ષોઘ્ઞયસ્યા, વરશ્ત્વોઘ્ઞયસ્યા.

અમ્ભિગમ્યા દ્વથે વીરપા હુમતાયા
હુન્તાયા હવરશ્તાયા.

પદ્ધતિરિચ્યા દ્વથે વીરપા દુશ્મતાયા
દુશ્મન્તાયા દુશ્વરશ્તાયા.

૫ ક્ષા વે રાહી, અમ્ભા સ્પેન્તા,
યસ્નમ્યા વહ્નમ્યા, ક્ષા મનંદ્રહા, ક્ષા
વચંદ્રહા, ક્ષા ય્યઞ્ઞાથના, ક્ષા અંદ્રહુયાં,
ક્ષા તન્વસ્યીત્ત્વ ખજ્યાઞ્ઞા ઉશ્તન્મ.

સ્તઞ્ઞામિ અષ્મ.

અષ્મ વૌહ્ ૩.

૬ ક્ષવરાને મજ્જદયસ્નો જરથુશત્રિશ
વીદ્યેવો અહુર-તદ્યેષો,

(જે ગાહ હોય તે પઢે).

4. I dedicate myself to good thoughts, good words and good deeds in everything that is to be thought, to be spoken and to be performed.

I regard as worthy of esteem all good thoughts, good words and good deeds.

I regard as worthy of renouncing all wicked thoughts, wicked words and wicked deeds.

5. Unto ye, O Holy Immortals, do I offer worship and praise through (my) thoughts, words and deeds, through my life ; and I offer the life indeed of my own Self.¹

I praise Righteousness.

Ashem Vohu (1).

6. I profess myself to be a Mazda-worshipping follower of Zarathushtra, opposed to the Daeva, acting in accord with the Law of Ahura.

(The appropriate Gah to be recited here.)

આહુરહે મજ્જદાઓ રએવતો ખરેનંદ્ર-
 ઉહતો, દનઓથ યરનામય વહામય
 દનઓથામય કસસ્તયએય, યથા અહૂ
 વધર્યો જઓતા કા મે મૂતે, અથા રતુશ
 અપાતચિત્ત હય કા અપવ વીધ્વાઓ
 મૂઓત.

૭ પેરસત જરથુશ્ત્રો આહુરેમ્ મજ્જદાંમ
 આહુરમજ્જદ, મમ્ન્યો સપેનિશ્ત, હાતને
 ગએથનાંમ અસ્તવમ્તિનાંમ અપાઉમ
 કલ અસ્તિ માંધ્રહે સપેન્તહે અમવસ્તેમ્મ
 કલ વેરથ્રવસ્તેમ્મ, કલ ખરેનંદ્રઉહસ્તેમ્મ
 કલ યારકેરસ્તેમ્મ ?

૮ કલ વારેથ્રધન્યોતેમ્મ, કલ ખએ
 પજયોતેમ્મ, કલ હખએષો-તઉરવયાંસ્તેમ્મ
 દએવનાંમ મમ્યાનાંમય; કલ વીરપહ

For the worship and the praise, for the propitiation and the glorification of Ahura Mazda, the Resplendent the Glorious, to the Glory of Ahura Mazda, may the Zaota recite before us the “*Yatha Ahu Vairyo*”, and may the wise Rathwi recite “*atha Ratush ashat chit hacha*”.

7. Zarathushtra asked Ahura Mazda ;

“O Ahura Mazda, Spirit most holy, Thou Righteous Creator of the material world,² which portion of the Holy Word is the most powerful, the most conducive to success, the most glorious and the most effective ?

8. “Which portion smites Evil the best, and which is the most healing; which portion best overpowers the evil thoughts of evil spirits as well of wicked mortals ; which portion best

અંધહૃદિશ અસ્તવતો મન અસ્તિ વીજઘ-
મિશ્તમ; કલ વીરપહે અંધહૃદિશ અસ્તવતો
અંધહૃવાંમ અસ્તિ વીમરંજિશ્તમ ?

૯ આઅત્ર મ્રઞ્ઞાત્ર અહુરે મજ્જદાઞ્ઞાઃ
અહ્માકંમ નાંમ, સિપતમ જરથુશ્ત્ર, યત્ર
અમૅપનાંમ રૂપેન્તનાંમ. તત્ર અસ્તિ માંધ્રહૃ
રૂપેન્તહૃ અમવસ્તેમૅમ, તત્ર વૅરથ્રવસ્તેમૅમ,
તત્ર ખરેનંધ્રહૃસ્તેમૅમ, તત્ર યારેકરેસ્તેમૅમ;

૧૦ તત્ર વારેથ્રઘન્યેાતેમૅમ, તત્ર ખએષ-
જયેાતેમૅમ; તત્ર હખએષોતરિવયાંસ્તેમૅમ
હએવનાંમ મળ્યાનાંમચ; તત્ર વીરપહે
અંધહૃદિશ અસ્તવતો મન અસ્તિ વીજઘ-
મિશ્તમ, તત્ર વીરપહે અંધહૃદિશ અસ્ત-
વતો અંધહૃવાંમ અસ્તિ વીમરંજિશ્તમ.

reaches the mind in the midst of all the turmoil of this material world ; and which portion best doth cleanse our souls in the midst of all this material creation ? ”

9. Thereupon did Ahura Mazda reply :

“ Our Names, O Spitama Zarathushtra, the Names of Us the Holy Immortals.³ That portion of the Holy Word is the most powerful, the most conducive to success, the most glorious and the most effective ;

10. “ That portion smites Evil the best and that is the most healing ; that portion best overpowers the evil thoughts of evil spirits as well as of wicked mortals ; that portion best reaches the mind in the midst of all (the turmoil) of this material world and that portion best doth cleanse the souls in the midst of all this material creation.”

૧૧ આઅત્ અઞ્ઞોઞ્ત જરથુશ્ત્રોઃ
 ક્રોધત્ મે તત્ નાંમ ક્રઞ્ઞધિ, અપાઉમ્
 અહુરમજ્ઞદ્, યત્ તે અસ્તિ મજિશ્તમય,
 વહિશ્તમય, સ્વએશ્તમય, યાસ્કૃરેસ્તમમય,
 વારેઘ્નયોતમમય, અએપજયોતમમય, હઅ-
 એષો-તઉરવયાંસ્તમમય, દએવનાંમ્ મળ્યા-
 નાંમય.

૧૨ યથ અજ્ઞમ્ તઉર્વયેનિ વીરપે
 દએવ મળ્યાંસ્તય; યથ અજ્ઞમ્ તઉર્વયેનિ
 વીરપે યાતવો પધરિકાઞ્ઞોસ્ય; યત્ માંમ
 નએચિશ્ તઉર્વયાત્, નોધત્ દએવો
 નએધ મળ્યો, નોધત્ યાતવો નએધ
 પધરિકાઞ્ઞો.

૧૩ આઅત્ અઞ્ઞોઞ્ત અહુરો મજ્ઞદાઞ્ઞોઃ
 ક્રશ્તય નાંમ અહિ, અપાઉમ્ જરથુશ્ત્ર;

11. Thereupon Zarathushtra said :

“Clearly unto me do Thou declare, these Names, O Holy Ahura Mazda, that which among Thy Names is the mightiest, and the holiest, and the fairest, and the most effective ; that which doth best smite the Evil and doth heal the best ; that which doth best overcome the evil thoughts of evil spirits as well as of wicked mortals.

12. “ [Teach me these,]* so that I may overcome all evil spirits as well as wicked mortals ; so that I may overpower all deluders as well as all fair seducers ; so that none may overcome me, neither a wicked spirit nor a mortal, neither a deluder nor a fair seducer”.

13. Thereupon Ahura Mazda said :

“I am the SUSTAINER by name, O hoïy Zarathushtra ; next the SHEPHERD ;

* These words are not in the text.

ખિત્યો વાંચ્યો; ધિત્યો અવિ-તન્યો;
 તૃષ્ણ્ય અપ-વહિશ્ત; પુષ્ણ વીરપ વૉહુ
 મજ્જદધાત અપ-ચિથ્ર; ક્ષત્વો યત્ અહિ
 પ્રતુશ; હ્રસ્થો પ્રતુમાઝ્ઞો; અશ્તમે યત્
 અહિ ચિસ્રતિશ્ર; નાઉમે ચિસ્રતિવાઝ્ઞો.

૧૪ દસમે યત્ અહિ સ્પાનો; અએ-
 વનદસો સ્પનંઘઉહાઝ્ઞો; દ્વાદસો અહુરો;
 ધ્રિદસો સંવિશ્તો; ચથુદસો ઇમત વીદ્ર-
 એશતવો; પન્યદસ અવનંમ્; ક્ષવશદસ હાત-
 મરંનિશ; હ્રસ્તદસ વીરપ-હિપસ; અશ્તદસ
 બએષજય; નવદસ યત્ અહિ દાતો;
 વીસાંસ્તમે અહિ યત્ અહિ મજ્જદાઝ્ઞો
 નાંમ.

third the ALL-PERVADING ; fourth SUPREME RIGHTEOUSNESS ; fifth the WHOLE GOOD CREATION of Mazda, the Seed of Asha⁴ ; sixth I am KNOWLEDGE ; seventh the POSSESSOR OF KNOWLEDGE ; eighth I am WISDOM⁵ ; ninth the MASTER OF WISDOM.

14. " Tenth I am HOLINESS ; eleventh the BESTOWER OF HOLINESS ; twelfth the LORD OF LIFE ; thirteenth the ALMIGHTY ; fourteenth I am the FRIEND OF ALL⁶ ; fifteenth the INVINCIBLE ; sixteenth I am the JUST ACCOUNTANT⁷ ; seventeenth ALL-SEEING ; eighteenth the HEALER ; nineteenth I am the LAW-GIVER ; twentieth I am indeed the LORD OF CREATION by name.

૧૫ યજ્ઞએષ ગાંમ, જરથુશ્ત્ર, પદતિ
 અસનિ પદતિ ક્ષુને યસા-ઔરેતાબ્યો
 જઔધાબ્યો. જસાનિ તે અવંઘ્રહુએચ
 રૂનંઘ્રહુએચ અજમ્ યો અહુરે મજ્ઞદાઔ.
 જસાદતિ તે અવંઘ્રહુએચ રૂનંઘ્રહુએચ યો
 વંઘ્રહુશ સઔપો અબ્યો. જસાઔન્તિ તે
 અવંઘ્રહુએચ રૂનંઘ્રહુએચ યાઔ આપો,
 યાઔસચ ઉરવરાઔ, યાઔસચ અપાઉ-
 નાંમ ક્રવષયો.

૧૬ યેજિ વષિ, જરથુશ્ત્ર, અવાઔ
 હમએપાઔ તઉવયો. હએવનાંમ મઔયા-
 નાંમચ, યાશ્વાંમ પદરિડનાંમચ, સાથાંમ
 ડઔયાંમ કરૂનાંમચ, મદસ્યનાંમચ મિજંત્ર-
 નાંમ, અપેમઔધનાંમચ મિજંત્રનાંમ,
 વૈહકનાંમચ ચશ્વરે-જંત્રનાંમ,

15. "Worship Me, O Zarathushtra, by day and by night, with libations worthily offered. And I, Ahura Mazda, will come unto thee bringing thee help and joy. To thee shall also come Sraosha the Holy, bringing thee help and joy. To thee shall come the Waters and the Trees⁸ and the Fravashis of the Righteous bringing thee help and joy.

16. "Shouldst thou desire, O Zarathushtra, to overcome the onslaughts of evil spirits and of wicked mortals, of deluders and of fair seducers, of tyrants and of those wilfully blind and wilfully deaf, of two-legged serpents who distort the Truth,⁹ and of four-legged wolves,¹⁰

૧૭ હુએનયાઓસય પેરથુ-અઈનિ-
કયાઓ પેરથુદ્રફયયાઓ અરેવો-દ્રફયયાઓ,
ઉજ્જોરેપ્તો-દ્રફયયાઓ ખુરેમ દ્રફેમ અરેન્ત-
યાઓ, અથ ઇમાઓ નામેનીશ દ્રેનજયો,
દ્રમ્રવ, વીસ્પામશ અયાંનય દ્રફેનસય.

૧૮ પાયુશય અહિ; ક્રાતાય ધ્રાતાય
અહિ; જનાતાય મગ્નયુશય અહિ સ્પેન્તો-
તેમો; અએપજય નાંમ અહિ અએપજયોતેમ
નાંમ અહિ; આથ્રવ નાંમ અહિ, આથ્રવ-
તેમ નાંમ અહિ; અહુર નાંમ અહિ,
મજ્જદાઓ નાંમ અહિ; અપવ નાંમ અહિ,
અપવસ્તેમ નાંમ અહિ; ખરેનંદ્રહુ નાંમ
અહિ, ખરેનંદ્રહુસ્તેમ નાંમ અહિ; પૌઉરુ-
દરશત નાંમ અહિ, પૌઉરુ-દરશતેમ નાંમ
અહિ; દૂરએ-દરશત નાંમ અહિ. દૂરએ-
દરશતેમ નાંમ અહિ.

17. "And of armies in wide battle array
 with banners unfurled and lifted high,
 with blood-stained standard held aloft,
 then thou shouldst mutter¹¹ and repeat
 aloud these My Names by day and by
 night.

18. "For I am the MAINTAINER and the
 CREATOR and the PROTECTOR; I am the
 DISCERNING and the HOLIEST SPIRIT;
 I am the HEALER by name, I am the
 BEST HEALER by name; I am ATH-
 RAVAN¹² by name, I am the HIGHEST
 ATHRAVAN by name; I am the LORD OF
 LIFE by name, I am the LORD OF CREA-
 TION by name; I am the RIGHTEOUS by
 name, I am the MOST RIGHTEOUS by
 name; I am the GLORIOUS by name, I
 am the MOST GLORIOUS by name; I am
 the FULL SEEING by name, I am the
 FULLEST SEEING by name; I am FAR-
 SEEING by name, I am the FARTHEST-
 SEEING by name.

૧૯ સ્પશ્ત નાંમ અહિ, વીત નાંમ
 અહિ; દાત નાંમ અહિ, પાત નાંમ અહિ,
 થાત નાંમ અહિ; જૂનાત નાંમ અહિ,
 જૂનોપશ્ત નાંમ અહિ; કૂપૂમાઝા નાંમ
 અહિ, કૂપૂષો-માંથ નાંમ અહિ; ઇસ-ક્ષથો
 નાંમ અહિ. ઇસ-ક્ષથર્યોત્તમે નાંમ અહિ;
 નાંમે-ક્ષથો નાંમ અહિ, નાંમે-ક્ષથર્યોત્તમ
 નાંમ અહિ.

૨૦ અધવિશ નાંમ અહિ, વીધવિશ
 નાંમ અહિ; પધતિ-પાયુશ નાંમ અહિ;
 હખએષો-તઉર્વાઝા નાંમ અહિ; હુથવન
 નાંમ અહિ, વીરપવન નાંમ અહિ; વીરપ-
 તશ નાંમ અહિ; વીરપ-ખાથ નાંમ અહિ;
 પોઉરુ-ખાથ નાંમ અહિ, ખાથવાઝા
 નાંમ અહિ.

19. I am the WATCHER by name, I am the ALL-PERVADING by name; I am the CREATOR by name, I am the PROTECTOR by name, I am the SAVIOUR by name; I am the KNOWING by name, I am the ALL-KNOWING by name; I am the LORD OF PROSPERITY by name, I am the HOLY WORD OF PROSPERITY¹³ by name; I am the POTENT RULER by name, I am the OMNIPOTENT RULER by name; I am the FAMOUS RULER by name, I am the MOST FAMOUS RULER by name.

20. I am the NON-DECEIVER by name, I am FAR FROM DECEIT by name; I am the PERFECT PROTECTOR by name; I am the SUBDUER OF FOES by name; I am the CONQUEROR AT ONE STROKE by name, I am the CONQUEROR OF ALL by name; I am the ARCHITECT OF THE UNIVERSE by name; I am the UNIVERSAL LIGHT by name, I am the LIGHT ETERNAL by name, I am the LORD OF LIGHT by name.

૨૧ વૅરજિ-સઁઁઁક નાંમ અહિ,
 વૅરજિ-સવાઁઁ નાંમ અહિ; સૅવી નાંમ
 અહિ, સૂરાઁઁ નાંમ અહિ, સૅવીશત નાંમ
 અહિ; અપ નાંમ અહિ, ઁરજ નાંમ
 અહિ; કથરય નાંમ અહિ; કથરયોત્તમે
 નાંમ અહિ; હુધાનુશ નાંમ અહિ, હુધા-
 નુશત્તમે નાંમ અહિ; દૂરઁ-સૂક નાંમ અહિ.

તાઁઁસય ઇમાઁઁ નામેનીશ.

૨૨ યસય મે અઁતહિ અંધહવે
 યત્ અસ્તવઇન્તિ, સિપતમ જરથુશ્ત્ર,
 ઇમાઁઁ નામેનીશ દ્રેનજયો ક્રમવ, પઇતિ
 વાં અસનિ પઇતિ વા ક્ષને;

21. I am the BRILLIANT IN ACTION by name, I am the MIGHTY IN ACTION by name ; I am the MIGHTY by name, I am the VALIANT by name, I am the ALMIGHTY by name ; I am the RIGHT-EOUS by name, I am the EXALTED by name ; I am the SOVEREIGN by name, I am the MOST PUISSANT SOVEREIGN by name ; I am the WISE by name, I am the WISEST OF THE WISE by name ; I am the FAR-SIGHTED by name.

Such are these My Names.

22. And whosoever in this mundane life,
O Spitama Zarathushtra, doth mutter
and chant aloud these My Names by
day or by night ;

૨૩ ક્રમ્બ ઉસ વા હિશ્તો, ની વા
 પધધ્યમ્નો; ની વા પધધ્યમ્નો, ઉસ વા
 હિશ્તો; અધગ્યાઝ્ઞાદ્ધુનમ્ વા અધગ્યા-
 ઝ્ઞાદ્ધુયમ્નો, અધગ્યાઝ્ઞાદ્ધુનમ્ વા
 બ્રજ્યમ્નો; ક્રા વા પૂસ હ્ય ગાતઝ્ઞાત્, ક્રા
 વા પૂસ હ્ય જન્તઝ્ઞાત્, ક્રા વા પૂસ હ્ય
 દંધુઝ્ઞાત્, અવ-જસ દખ્યૂમ્ આ;

૨૪ નોધત્ દિમ્ નર અધંધ્રાદે અયાંન,
 નોધત્ અધંધ્રાહાઝ્ઞા કષ્પો, અઝ્ઞોઝ્ઞો દૂતદે
 દૂક્ષ મનંધ્રાદે અવસ્થાત્; નોધત્ અકવો,
 નોધત્ ચકવો, નોધત્ ઇષવો, નોધત્ કરેત્,
 નોધત્ વજર, નોધત્ વીસંતિ અસાનો
 અવસ્થાત્.

૨૫ વીસાંસ્તય ઇમાઝ્ઞા નામેનીશ;
 પરશ્તસ્ય પઘરિ-વારસ્ય વીસંતે, પઘરિ
 મધ-યઝ્ઞાયાત્ દુજત્, વરેન્યયાઅત્ય દ્વાં-
 ઇથ્યાત્, જુજૂશત્ય કયધાત્; વીરપો-

23. (And doth) chant them, whether getting up or lying down, whether lying down or getting up, whether girding on the sacred girdle or ungirding it, whether starting forth from his own abode or from his own province, whether starting forth from his own land or arriving in a foreign land,

24. Unto such a person shall come, neither during day nor during night, any harm from the evil-minded emissaries of Wrath¹⁴; neither dart nor discus, neither arrow nor dagger, neither club nor well-hurled bolt shall ever reach him.

25. Such are these Names full of import; they serve as a shield and an encircling defence against the demon-host of the spirit world, against the demons of Varena,¹⁵ against scoffers

મહુરકાઅત્ય પધરિ દ્રવતત, યત અંધરાત
મધન્ઓત.

માંનયેન અહે યથ હજંધરેમ્ નરાંમ્
ઓયુમ્ નરેમ્ અધ્યાક્ષયોધત.

૨૬ કે વરેધ્રમ્-જા થવા પોધ સેનગહા
ચોધ હૃન્તી;

ચિથ્રા મોધ દાંમ્ અહૂમ્-ખિશ રતમ્
ચીજ્જદી.

અત હોધ વૉહૂ સેરઓષો જન્ત
મનંધ્રહા,

મજ્જદા અહ્માધ યહ્માધ વષી કહ્માધચિત.

૨૭ નમ્મમ્ કવએમ ખરેનો, નમો
અધર્યેને વએજહિ, નમો સઓકે મજ્જદ-
ધાધતે, નમો અપે દાધત્યયાઓ, નમો અરે-
દુયાઓ આપો અનાહિતયાઓ, નમ્મમ
વીરપયાઓ અપઓનો સ્તોધશ.

યથા અહૂ વધસ્યો ૧૦.

અપ્પમ્ વૉહૂ ૧૦.

on destruction bent, against the Arch-Fiend, the destroyer of all, the Spirit of Evil.

These Names are a defence, as if a thousand men were guarding one man.

26. With the help of Thy Words
whom Thou dost love.

(Kem-na Mazda, para 2.)

27. Salutation to the Royal Glory, salutation to Airyana-Vaeja,¹⁶ salutation to Saoka¹⁷ created by Mazda, salutation to the river Daiti¹⁸ and salutation to the sparkling waters of the Aredvi,¹⁹ salutation to all the creation of the Righteous.

Yatha Ahu Vairyo (10).

Ashem Vohu (10).

૨૮ અહુર્નમ-વધરીમ યજ્ઞમધદે.

અષમ-વહિશતમ સ્વએશતમ અમષમ
સ્વપે-ન્તમ યજ્ઞમધદે.

અમમય ધિમમય, અઘ્મજસ્ય વરે-
શ્રમય, ખરેનસ્ય જવરેય યજ્ઞમધદે.

અહુરમ મજ્ઞદામ સ્વએવન્તમ ખરેનંધ-
ઉહ-ન્તમ યજ્ઞમધદે.

૨૯ ચેંધહિ હાતામ આઅત્ર ચેસ્ને
પધતિ વંધહિ,

મજ્ઞદાઘ્મ અહુરે વઘંથા અપાત્ર હયા,
યાઘ્મધ્મહામયા તાંસયા તાઘ્મસયા
યજ્ઞમધદે.

૩૦ (બાજમાં પદે) અહુરમજ્ઞદ
ઘેદાઘે, અવજ્ઞનીઘે મરુદમ સદ્ગાંન,
હુમા સદ્ગાંન, હુમપાયસ્તે વેહાંન,
ઘ્મઘેમ ઘેહેદીન માજ્ઞદયસ્નાંન, અગાહી
આસ્તવાની નેકી રસાનહઃ અઘેદૂન બાહ.

(પ્રગટ પદે) યથા અહૂ વધસ્યો ૨.

28. We revere the Ahuna-Vairya.

We worship Asha-Vahishta, the highest
of the Holy Immortals.

We worship Courage and Strength,
Power and Victory, Glory and
Vitality.

We adore Ahura Mazda the most
Resplendent, the most Glorious.

29. Yenghe Hatam.

30. Ahura Mazda, Lord,..... So may it
be!

(Atash Nyaish, para 19.)

Yatha Ahu Vairyo (2).

૩૧ યસ્નેમચ વહ્નમચ, અઔજસ્ય
જવર્ય આદ્રીનામિ, અહુરહે મજ્જદાઔ
રએવતો ખરેનંદ્રઉહતો.

અષમ વૉહુ ૧.

૩૨ નિપાયોઇશ મપીમ ઉરવથમ
યવએતાઇતે, જરથુશ્ત્ર, અઉરવથાત્ પરો
દુશ્મધન્યઔત્. મા તમ ઉરવથમ ક્રાયવ-
યોઇશ સ્નથાઇ, મા દુજ્જખરેતેએ જયાનાંમ
અપયતેએ. મા યસોઇશ અઔમ નરમ
દાઇતીમ, યો ના મજિશ્તમ યસ્નમ યજ્ઞ-
ઇતે કસિશ્તમ યસ્નાત્ ક્રાયતાત્, અહા યાં
અમૅષે સ્પેન્તે.

૩૩ ઇધ અસૂતિ વૉહુ-મનો, મન
દાંમિ જરથુશ્ત્ર; ઇધ અષમ-વહિશ્તમ, મન
દાંમિ જરથુશ્ત્ર; ઇધ ક્ષથમ-વધરીમ, મન
દાંમિ જરથુશ્ત્ર; ઇધ સ્પેન્ત-આમધિતિશ્,
મન દાંમિ જરથુશ્ત્ર; ઇધ હુતિર્વત-અમૅર-
તાત, યોઇ સ્તો મિજ્જદમ અષાઉનાંમ, પરો-
અસૂતિ જસેન્તાંમ, મન દાંમિ જરથુશ્ત્ર.

31. I revere the worship and the praise,
the strength and the power of Ahura
Mazda the Resplendent, the Glorious.

Ashem Vohu (1).

32.²⁰ Protect always, O Zarathushtra, the
friendly mortal from the designs of
the unfriendly. Expose not the friend
at any time to the blows of the enemy,
nor leave him a prey to vexations.
Bring not the faithful man to harm,
the man who adores us, Holy Immor-
tals, with the longer Yasna and with
the shorter Yasna²¹ as has been laid
down.

33. Here in My abode, O Zarathushtra,
dwelleth Vohu-Mano; here in My
abode, O Zarathushtra, dwelleth Asha-
Vahishta; here in My abode, O Zara-
thushttra, dwelleth Kshathra-Vairya;
here in My abode, O Zarathushtra,
dwelleth Spenta-Armaiti; here in My
abode, O Zarathushtra, do dwell Haur-
vatat and Ameretat, who are the Re-
ward of the Righteous, when they go
to the world beyond.²²

૩૪ વએથાય તત્ત્વ કથય, આઈ
અપાઉમ જરથુશ્ત્ર, મન પ્રથ્વાય ચિસૂતિય
ચાઇશ આ અંઘ્રહુશ પઝાઉરુયો બવત,
યથાય અંઘ્રહુત અપેમમ અંઘ્રહુશ.

૩૫ હજંઘ્રેમ બએષજનાંમ, બએ-
વરે બએષજનાંમ; હજંઘ્રેમ બએષજનાંમ,
બએવરે બએષજનાંમ; હજંઘ્રેમ બએષ-
જનાંમ, બએવરે બએષજનાંમ.

જસ મે અવંઘ્રહે મજદ, જસ મે અવં-
ઘ્રહે મજદ, જસ મે અવંઘ્રહે મજદ.
અમહે હુતાશતહે હુરઝાધહે, વરેઝધહે
અહુરંઘાતહે, વનઘનત્યાઝાસય ઉપરતાતો,
રપેન્તહેય આમતોઇશ.

૩૬ આમંઘતિય રપેન્તય અએપાંમ
તબએષો સૂચિન્દયદ્વેમ; પધરિ ઉષિ વારય-
દ્વેમ; હાંમ ગવ નિદરેજયદ્વેમ, હાંમ

34. And know, O Holy Zarathushtra, how this has come about. It is through My Spiritual Power and through My Thought "through which Life first comes forth", "so that Creation's purpose be fulfilled".²³

35. A thousand means of health, ten thousand means of health (may we obtain from the Lord).

Come to my help, O Lord! To the glory of Strength well-created, and of the beautiful Lord of Victory (Behram) created by Ahura, and of the all-conquering Power, and of Spenta-Armaiti (Holy-Piety).

36. May ye cut off the hatred of these foes with the aid of Holy Piety; may ye turn their minds away; may ye bind together their wicked hands and get

જન્વ જંમખયધ્વંમ્ ; અધપિ દરેજવન્મ
 દરેજવયધ્વંમ. કલ અપવ, મજ્જદ, વનત
 દ્રવન્તંમ ? અપવ વનત દુજિમ, અપવ
 વનત દ્રવન્તંમ.

૩૭ ઉપિ અહુરહે મજ્જદાઓ યજ-
 મધદે, દરેથાધ માંથહે સ્પેન્તહે.

અતૂમ અહુરહે મજ્જદાઓ યજમધદે,
 મરેથાધ માંથહે સ્પેન્તહે.

હિજવાંમ અહુરહે મજ્જદાઓ યજમધદે,
 ક્રવાકાધ માંથહે સ્પેન્તહે.

અઓમ ગધરીમ યજમધદે, યિમ ઉપિ-
 દાંમ ઉપિ-દરન્મ, પધતિ અસૂનિ પધતિ
 ક્ષફ્ને, યસો-ઝરેતાબ્યો જઓથાબ્યો.

૩૮ આઅત અઓબ્ત જરથુરત્રો :
 ઉપ થ્વા અજમ, મધરે, અનુદધયાત ;
 સ્પેન્તયાઓ આમતોધશ દાધથાબ્ય
 અવાસ્ત્રયત મધસ્યો.

their legs entangled ; may ye tie them up with chains. When shall the Righteous, O Mazda, overcome the follower of Untruth? Let the Righteous overcome Untruth, let the Righteous overcome the follower of Untruth.

37. We revere the Divine Intelligence of Ahura Mazda by which the Holy Word is grasped.

We revere the Divine Memory of Ahura Mazda by which the Holy Word is retained.

We revere the Divine Speech of Ahura Mazda by which the Holy Word is uttered.

We worship the Mount Ushi-Daren,²⁴ the Promoter of Wisdom, by day and by night, with libations brought for the ceremony.

38. Thereupon spake Zarathushtra :

“ I will smite thee down, O Serpent ” ;²⁵

And the Serpent sank into the earth under the eyes of Holy Piety.²⁶

૩૯ હજંઘરેમ અએપજનાંમ, અએ-
વરે અએપજનાંમ; હજંઘરેમ અએપ-
જનાંમ, અએવરે અએપજનાંમ; હજંઘ-
રેમ અએપજનાંમ, અએવરે અએપજનાંમ.

૪૦ અહુ નર્શ અપઝાનો ક્વપીમ યજ-
મઘદે, યો અરમો ખન્યાઝો નાંમ. અધાત
અન્યએપાંમ અપઝાનાંમ ક્ષતિ યજમઘદે.
ક્વરેત ગઝાકરેનહે સૂરહે મજદધાતહે,
ગઝાકરેનેમ સૂરેમ મજદધાતેમ યજમઘદે.

૪૧ ઉપિ અહુરહે મજદાઝો યજમઘદે,
દરેઝાઘ માંઝહે રપેન્તહે.

પ્રતમ અહુરહે મજદાઝો યજમઘદે,
મરેઝાઘ માંઝહે રપેન્તહે.

હિજવાંમ અહુરહે મજદાઝો યજમઘદે,
ક્વાકાઘ માંઝહે રપેન્તહે.

અઝામ ગધરીમ યજમઘદે, યિમ
ઉપિ-દાંમ ઉપિ-દરેનમ, પધતિ અસનિ પધતિ
ક્ષકને, યસો-ઝરતાઝયો જઝાઝાઝયો.

અર્ષમ વોહુ ૧.

(કકરા ૪૦ અને ૪૧ ત્રણ વાર પઢે).

39. Hazangrem.

40. We pay our homage to the Fravashi of the Holy Man, by name Asmo-khanvat,²⁷ next do we revere greatly those of the other Holy Ones. As believers in the mighty Gaokarena²⁸ created by Mazda we do worship the mighty Gaokarena created by Mazda.

41. We revere the Divine Intelligence ...
...brought for the ceremony.

(Para 37.)

Ashem Vohu (1).

૪૨ દામીમ યજ્ઞમર્ષદ યામ આમધિ-
તીમ સ્પેન્તામ્ . યેહિ દાથે અપહિચ, અપઘ્ઓ-
નામ્ અપ-પઘ્ઓધર્યનામચ દામનામ .

૪૩ અઘ્ઓતત દિમ વીસ્પનામ મજિ-
શ્તેમ્ દજ્ઞધાધ, અહુમચ રત્તમચ યિમ
અહુરેમ મજ્ઞદામઃ સ્નથાધ અંધરહિ
મર્ષન્યેઉશિ દ્રવતો, સ્નથાધ અઘ્ઓમહિ
પ્રવી-દ્રઘ્ઓશ, સ્નથાધ માજ્ઞધન્યનામ
દઘ્ઓવનામ, સ્નથાધ વીસ્પનામ દઘ્ઓવનામ,
વરેન્યનામચ દ્રવતામ્ .

(આજમાં પઢે.) શેકસ્તેહ ઘનામેન્યો, ખર
અહિરેમન લેઘ્ઓનત્ સહ હજ્ઞર ખાર.

૪૪ (પ્રગટ પઢે) ક્રદથાધ અહુરહિ
મજ્ઞદાઘ્ઓ રઘ્ઓવતો ખરેનંધ્રઉહુતો; ક્રદથાધ
અમ્ષનામ સ્પેન્તનામ્; ક્રદથાધ તિશ્ન્યેહિ
સ્તારો રઘ્ઓવતો ખરેનંધ્રઉહુતો; ક્રદથાધ નર્શિ

42. We worship Holy Piety, the Builder, who is the reward for Righteousness, of the holy souls who put Righteousness above everything.

43. This is an offering to the Greatest of all, the Lord of the Worlds and the Lord of Divine Wisdom, Ahura Mazda; this shall serve as an uplifted weapon against the Evil One, who follows Untruth, against Wrath, wielding the blood-stained mace, against the wicked ones of Mazandran,²⁹ against all the wicked ones of Varena, who have followed the Untruth.

May the power of the Evil One be broken. We repudiate him utterly a hundred thousand times.³⁰

44. All this is for the glorification of Ahura-Mazda, the Resplendent and the Glorious; for the glorification of the Holy Immortals; for the glorification of the Star Tishtrya³¹, resplendent and glorious; for the glorification

અપઘ્ઞાનો; ક્રદથાધ વીરપનાંમ રપેન્તહે
મધન્યેઉશ દામનાંમ અપઘ્ઞાનાંમ.

અપ્પમ વૉહુ ૧.

અદ્ધાધ રએશય.

હજંધરેમ.

જસ મે અવંધહે મજ્જદ.

કરેરેહ મોજ્જદ.

૪૫ રોજ નેક નાંમ, રોજ પાક નાંમ,
રોજ મુખારક (ફલાંન). માહે મુખારક (ફલાંન),
ગાહે (ફલાંન), નમાજ દાદારે એહાંન દામાંન.

દનઘ્ઞાથ અહુરહે મજ્જદાઘ્ઞા, તરોઈદીતે
અંધરહે મધન્યેઉશ, હુધથાવરશતાંમ હ્યત
વસ્ના ક્ષોત્તમમ. સ્તઘ્ઞામિ અપ્પમ.

અપ્પમ વૉહુ ૧.

૪૬ ગારજે ખોરેહ અવજાયાદ દાદાર
અહુરમજ્જદ રયોમંદ ખોરેહમંદ મીનોઆંન
મીનો ઍરેતુમ ઍરસાદ; અમાવંદ પીરોજ-
ગર અમાવંદી પીરોજગરી.

of the Man of Righteousness ; for the glorification of the entire Holy Creation of the Holy Spirit.

Ashem Vohu (1).

Ahmai raesh-cha.

Hazangrem.

Jasa-me avanghe Mazda.

Kerfeh mozd.

45. On the auspicious day the creatures of the world.

(Atash-Nyaish, para 23.)

Through propitiation of Ahura Mazda... answers to His Will.

(Nirang-e Kusti Bastan, para 5.)

Ashem Vohu (1).

46. May the Creator Ahura Mazda, the Resplendent, the Glorious, the Holiest of the Holy, be gracious unto us. May He, strong and majestic unto us in His strength and His majesty.

દાદ દીન બેહ માજ્જદયસ્નાંન, આગહી
રવામ ગોઆફરંગાંની બાદ હુકતે કેશવર
જમીન ; અએદૂન બાદ.

મન આનો આવાયદ શુદન, મન આનો
આવાયદ શુદન, મન આનો આવાયદ શુદન.
અપઅંને અપમ વૉહુ ૧.

(દક્ષિણ દિશા તરફ મોહોકુ કરીને પઢે.)

દાદારે ગેહાંન, દીને માજ્જદયસ્ની, દાદે
જરથુશ્તી. નમસે-તે અપાઉમ સેવરતે
અરેદ્વિ સૂર અનાહિતે.

અપઅંને અપમ વૉહુ ૧.

નમો ઉર્વિયરે વંધ્રઉહિ મજ્જદધાતે.

અપઅંને અપમ વૉહુ ૧.

અહુરેમ મજ્જદાંમ રએવન્તેમ અરેનંધ્ર-
ઉહન્તેમ યજમઇદ.

અપમ વૉહુ ૧.

દાદાર અહુરમજ્જદ રયોમંદ ખોરેહમંદ
મીનોઆંન મીનો ખેરેતૂમ બેરેસાદ.

અપમ વૉહુ ૧.

May the knowledge, extent and fame
 I have to attain That.

(Atash Nyaish, para 24.)

Unto the Righteous. Ashem Vohu (1).

47. (Facing the South.)

The Creator of the Universe holy
 world of plants, created by Mazda.

(Atash Nyaish para 25.)

Unto the Righteous. Ashem Vohu (1).

We worship Ahura Mazda, the Resplen-
 dent, the Glorious.

Unto the Righteous. Ashem Vohu (1)

May the Creator Ahura Mazda, the
 Resplendent, the Glorious, the most
 Spiritual in the Spiritual World
 be gracious unto us.

Ashem Vohu (1).

હોરમજદ યશતની નીરંગ.

યા દાદાર અહુરમજદ, એહેરેમન
મરોચીનીદાર નેગુનમ્ દીવાન.

બર બૂદને રસ્તાખીજ તન પસીન
ખીગુમાનમ.

અષ્ટમ વૉહ ૧.

(આ નીરંગ હોરમજદ યશત પઢ્યા પછી ત્રણ
વાર પઢે.)

NIRANG ¹ OF THE AHURA MAZDA YASHT.

O Ahura Mazda, our Creator, may I subdue the Evil One, who leads us astray and may I also convert the Daevas as well.

I am absolutely without any doubt or fear as regards the day of Resurrection² and the future existence.³

Ashem Vohu (1).

NOTES.

The Three Prayers are the most ancient pieces in the Avesta and are regarded as of special sanctity. The *Yatha-Ahu-Vairyō* (also called the *Ahuna-Vairya* or the *Ahunavar*) is the holiest of the three. Each of these three has an ancient commentary upon it, written in the Avesta language, *Yasna* xix-xxi.

Ashem Vohu. This is a short stanza in praise of Righteousness.

1. *Righteousness*, or what we Parsis call *Ashoi* (अशौ), is far deeper than mere "purity". The word *Asha* of the Avesta is a very ancient word and scholars have equated it with the

Vedic word *ṛita* ; and both the words have to be taken in the highest spiritual sense possible. The nearest English equivalent is *Righteousness* used in the sense in which it is found in the Bible. It represents the eternal Law of Truth, the one great Spiritual Law. The best definition of *Asha* is contained in the beautiful lines of Tennyson :—

That God, which ever lives and loves,
One God, one law, one element,
And one far-off divine event,
To which the whole creation moves.

Yatha-Ahu-Vairyo. This is regarded to be the most ancient, as also the holiest, stanza of the Avesta. The usual name for this verse is *Ahuna-Vairya* which means literally “ the Will of the Lord ”. It embodies, if rightly understood, the Will of God,

inasmuch as it points out the three-fold Path to Salvation. In *Yasna*, xix, this verse is said to be the first creation of Ahura-Mazda. Linguistically it is certainly among the oldest verses in the Avesta. The translations of this verse are many and varied, each scholar having tried to render it in his own way.

The stanza is made up of three lines, each of which embodies a spiritual truth. The first line embodies the truth that "Righteousness exalteth a man". In the second line we are asked "to work for the Lord of Life", to perform all work "in His Name". The third line promises "the Strength of the Lord" to all who help their poor brothers. Righteousness brings with it true spiritual understanding and wisdom. Doing everything "in

His Name” implies love of God and devotion. And helping our poor brothers is service of humanity. Thus this exquisite verse embodies the three principles of life to KNOW, to LOVE, to SERVE. In other words, it brings out the perfecting of the human Head, Heart and Hand, in the name of and to the glory of the Supreme Lord Ahura-Mazda.

- 1-2. The temporal Ruler *Ahu*—and the Spiritual Teacher (or the Dastur)—*Ratu* are often contrasted in Avesta texts.
3. The word *Asha* here also implies the *Amesha-Spenta* (Holy Immortal), Archangel *Asha Vahishta* or *Ardibehrest*. (See below note 4 on *Havan Gah*).
4. Good-Mind here also implies the *Amesha-Spenta*, *Vohu-Mano* or *Bahman*.

5. *Kshathra* (Strength) is also an *Amesha-Spenta*.

Yenghe Hatam. The main theme of this beautiful stanza is that true greatness is that conferred by Righteousness and that the true recognition of this comes from Mazda. A man or a woman may be of no consequence in the eyes of the world, but may be very great in the eyes of the Supreme Lord. And we have to learn to recognise this true inward greatness of the Spirit.

Kem-Na-Mazda. This piece is made up of four parts. The first two are stanzas taken from the *Ushtavaiti Gatha*. Para 3 is in prose and is a sort of charm to ward off evil. No. 4

is again a single line from *Gatha Spenta-Mainyu*.

1. The Fire here is the inner Spiritual Fire.
2. Good Mind here is the mind filled with devotion to God. Utter faith in Him and resignation to His Will are implied.
3. "Him" is the "Leader" prayed for.
4. *Sraosha*. The literal meaning of the name is "listening" hence "obedience to the Will of the Lord." He is treated as an Angel of the Lord, who brings us inspiration and who is the Guardian of our Souls. "Sraosha coming with Good Mind" means that man should listen to the inner inspiration—to the Voice within—and then, by willing obedience to the

Divine Will, his mind will be filled with Love and be thus purified.

5. *Armaiti* is the fourth of the six *Amesha-Spentas*. She represents Piety and Faith. (See below note 4 on *Havan Gah*).

6. *Druj*, literally "the enemy." In ancient Iran this name was used for "Untruth", the greatest of our foes on earth. In the great Inscription of Darius at Behistun the most heinous crime mentioned is "telling the untruth." In this passage the word is used for all "evil" generally.

7. North was the direction of evil, the abode of demons, for the Iranians.

8. The word *Asha* has here the significance of "Divine Law".

Ahura-Mazda Khodae. This piece is

recited while tying on the *Kusti*, hence the name *Nirang-i-Kusti Bastan*. The whole, except para ۵, is in Pazand, the spoken language of the Sasanian period, when this was composed.

1. "The Evil One" is *Ahriman* or *Angro-Mainyu*.
2. The "deluders" are those who entice the faithful from the right path. The word is used for those who hold up worldly temptations.
3. The word *darvand* means "he who has run away (from the right path)." Our old-fashioned Parsis use the word in the sense of one who is not a Zoroastrian. Strictly speaking, even a Zoroastrian, if he leaves the path of Righteousness, deserves this name.
- 4-5. The words *kik* and *karaf* are always

used in this special sense.

6. *Dushman* literally means "evil-minded".

7. "Fair-seducers" are frequently mentioned in the Avesta, often in conjunction with "deluders". (See note 2 above).

8. This is a remarkable point. A man is responsible not merely for his sins of commission and omission, but also for the sins of others he may have directly or indirectly caused.

9. Triple-pledge, i. e. of good thoughts, good words and good deeds.

10. The word generally used for "repentance" is *patet*, which literally means "turning back". True repenting is indeed "turning back" from the evil path.

11. This fifth verse is a partial quotation

from the *Gatha* (Yas. 46.19). My translation differs from the usually accepted one of Ervad K. E. Kanga, because I have tried to bring out the spirit of the original *Gatha* passage. The best way to attain the fulfilment of one's life is to act according to His Will (see note on *Yatha Ahu Vairyo*) by "propitiating" Ahura Mazda and by "frustrating" the Evil One.

Jasa-Me Avanghe Mazda (*The Zoroastrian Creed*). This piece, which is always recited after the *Ahura-Mazda Khodae*, is made up of the last two verses of *Yasna* xii.

1. The four chief characteristics of the faith of Zarathushtra are finely summed up here: (1) Unity, (2) Ahimsa or Harmlessness, (3) Self-Sacrifice

and (4) Righteousness.

2. It might seem an exaggeration to some people to say that our faith is greater than any "that shall be". But, if we take the whole of *Yasna* xii, we find therein described a *universal religion*, which could be acceptable to all humanity. In fact the three "commandments"—GOOD THOUGHTS, GOOD WORDS and GOOD DEEDS—and the four characteristic features described above (see note 1) are quite sufficient for a human being in any land and in any age.

The Five Gahs. The day is divided into five periods beginning with midnight. These are addressed as "Masters of Righteousness", because these periods, if spent in acts, words and thoughts of good, lead to Righteous-

ness. Their names also have some signification. *Ushahina* means "belonging to dawn," *Havani* is "the time for the *Haoma* ceremony", *Rapithwina* means "the middle of the day", *Uzayeirina* is "the close of the day" and *Aiwisruthrima* is "the time of reciting prayers." These five "Masters of Time," are associated with other *Ratus* (Spiritual Masters). *Ushahina* is associated with *Berezya* (lit. "Welcoming" or "Ushering in") and *Nmanaya* (Lord of the House). With *Havani* go *Savangha* (lit. "Morning Energy") and *Visya* (Lord of the Village). *Rapithwina* has as associates *Fradat-fshu* (Increaser of cattle) and *Zantuma* (Lord of the Province). *Uzayeirina* goes with *Fradat-vira* (Increaser of human beings) and *Dakhyuma* (Lord of the Land). Final-

ly with *Aiuisruthrima* go *F'radat-vispam-hujyaiti* (Increaser of all good creation) and *Zarathushtrotema* (the Holiest Zarathushtra). A notable feature of these associated powers is the ever increasing scope of their usefulness. Particularly noteworthy are the five Lords, of the House, of the Village, of the Province and of the Country, and finally the Master of Religion—the Teacher of the World. This succession symbolises the grades by which a human being can rise through loving service in ever increasing circles of usefulness, upto the stage of “the Holiest Zarathushtra”, whose love would embrace the whole of humanity.

Sraosha Baz. *Sraosha* is one of the

holiest in Zoroastrian Angelology. Of the creation of Ahura-Mazda, Sraosha ranks just after the Holy Immortals (see note 4, *Havan Gah*). He is mentioned with the *Amesha-Spentas* and *Atar* (Fire) in the *Gathas*, and these are the only "Angels" whose names occur there. His name—from the root *sru* (to listen; hence, to obey)—means literally "obedience". He represents the Inner Voice in human beings, who renders obedience to the Law of God. He is, therefore, the Guardian of human souls, particularly after death. He is one of the Judges of the soul on the *Chinvat* Bridge where the reward for earthly life is finally adjusted. Hence Sraosha is the most prominent "angel" invoked in all funeral rites. For the living, too, He acts as Guardian during the hours

of darkness. The cock, who by his crowing, heralds the dawn of day, is a bird especially sacred to Sraosha. So great is the position of Sraosha in Zoroastrian Theology that the *Sraosha Baz* is a necessary prelude to all daily prayers.

1. *Holy-Word incarnate* is the special epithet of Sraosha,—naturally following from the literal meaning of His name, “obedience” to God’s Will as embodied in the Holy Word.
2. The word *Dæva* used here is in the sense not so much of “Evil” as that of “False”. The worshipper of Mazda understands the distinction between “True” and “False”, the “Eternal” and the “Transient”.
3. “May the Zaota recite.....*hacha*”. This formula occurs in every ceremonial recitation. The *Yatha-Ahu-*

Vairyo, being the most sacred of the holy chants, is treated as a special formula to be used for invoking the aid of Divine Beings. The *Zaota* or *Joti* is the Chief Priest and the “wise” one is the *Rathwi* (or *Raspi*) who is his assistant. The implication of this passage is that only those who are pure and wise are authorised to recite the holy *Ahunavar*. This sacred chant has to be recited with full understanding of its inner meaning, if it is to serve its purpose of “worship, praise, propitiation and glorification” of the Being invoked.

Here again we have the power of the *Yatha-Ahu-Vairyo* emphasised. As we saw above the *Ahuna-Vairya* (the Will of the Lord) embodies within itself the three Paths to God; is thus in a very literal sense, the Word

that saves our Self.

Ahmai Raesh-cha, Hazangrem, Jasa-Me Avanghe Mazda and *Kerfeh Mozd* are usually recited towards the end of every longer "hymn". The first three are quotations from other parts of the Avesta, the fourth is a later composition in Pazand.

Ahmai Raesh-cha is from *Yasna* lxviii. 11 where it forms part of the benediction recited by the priest.

1. "Him" refers to the person upon whom blessings are invoked.

Hazangrem is a bit from *Yasna* lxviii. 15, and is also from the benediction.

Jasa-Me Avanghe Mazda. The opening sentence is from "the Zoroastrian

reed" (see above). The second para is the praise of *Behram* (see note 1 below), and the third para is the praise of *Rama* (see note 3). Both these are taken from *Sciroza Yasht* I. 20-21. This piece is a glorification of special Divine Beings.

Verethraghna (later *Behram*), "The Lord of Victory", was an ancient Aryan divinity. In the Sasanian days *Behram* was specially venerated and the *Fire of Behram* (*Atash-Behram*), the Fire-Victorious, was regarded the holiest.

Uparatat is another divinity, typifying Power.

Rama of the sweet pastures represents 'the Joy of Life'. He is associated with *Vayu*.

Vayu, the Wind, is another Aryan deity. He represents the wind that

brings health and gives life to animals and plants. He is "created higher than other creation", as he works high up in the atmosphere. His activity is twofold, (1) the creative and energizing, "that part which belongs to the Good Spirit", and (2) the destructive.

Kerfeh Mozd is a fine little piece in Pazand, the spoken language of the Sasanian age.

1. The seven spheres are the seven regions into which the Universe has been divided.

Havan Gah. Besides the short Gahs, already given, there are five longer Gahs also. Each is associated with a certain number of Divinities and certain Holy Verses, who are all revered as "Masters of Righteous-

ness."

1. *Mithra* is the Sun in His spiritual aspect as Lord of Light, of Truth, and of Justice. He watches over the whole creation and listens to everything upon earth ; hence His epithets — "with a thousand ears and ten thousand eyes". He is the Aryan *Mitra*. He is pre-eminently the Lord of Truth and Justice. His worship was particularly prevalent in the days of the later Achaemenians (4th century B.C.). After Alexander's conquest *Mithra* worship spread far and wide all over western Asia and later on it became the dominant religion of the Roman Empire. *Mithra* was the *Sol invictus* of Rome. The ethical side of *Mithra* and the discipline enjoined in *Mithraism* appealed very strongly to the Roman mind. During the first

century of the Christian era, there was a time when the balance was even between Mithraism and Christianity as the paramount religion of the Roman Empire. During that period temples of Mithra were erected, all over Europe, even as far north as England and Germany.

2. Mithra is a *Yazata*, a "Worshipful-One", whose name is renowned (lit. "uttered") everywhere.
3. *Fravashi* or *Faroher* is the eternal, immutable, ever-pure essence of our being. Man is not merely the physical body plus the vital life, but there are several other "principles" that make up the whole man. Of these, *Fravashi* is the divine essence, which is never sullied by the shortcomings of flesh upon earth.
4. The *Holy Immortals*, the *Amesha-*

Spenta, are six in number. They are the highest and the first among the creation of Ahura-Mazda. Sometimes Ahura-Mazda is reckoned with them, making up with them the "Seven Holy Immortals". They are emanations of the Divine. They fall into two well-marked groups—the first three representing the Father-aspect and the remaining three representing the Mother-aspect of the Supreme. The names of the last three are of the feminine gender. These six are : 1. *Vohu Mano* (*Behman*), 2. *Asha-Vahishta* (*Ardibehest*), 3. *Kshathra-Vairya* (*Shehrivar*), 4. *Spenta-Armaiti* (*Spendarmad*), 5. *Haurvatat* (*Khordad*) and 6. *Ameretat* (*Amaradad*). All these six are mentioned in the *Gathas*. These names are sometimes to be taken as "personifications" of the cardinal

virtues. But in many passages mere “personification” does not quite suit, because they are thought of as distinct entities.

Vohu-Mano (*Behman*), literally “Good-Mind”, is the first of the Holy Immortals. He represents, above everything else, Power of Love, for goodness of mind is essentially Love. This Love can manifest itself (1) as Devotion to God, the Love of the Mystic—the *eshq* of the later Sufis, and (2) as Love for the creatures of God. Both these interpretations are to be found applicable in the *Gathas*. It is often said that the doctrine of mystic Love (*bhakti*) is not clearly developed in Zoroastrianism, but the correct interpretation of *Vohu-Mano* gives valuable clues. The Love of the creatures of God, as represented by *Vohu-Mano*, in-

cludes not merely humanity, but also embraces all living (animal) creation. All animals, particularly cattle, so useful to mankind, are the special care of Vohu-Mano.

Asha-Vahishta (*Ardibehest*) means literally "the Best Righteousness". He represents the highest possible concept of Truth and Right*. His special symbol is the Fire, for it is the holiest and purest of God's elements. Fire possesses two important characteristics:—it has the property of transmuting everything it touches into a semblance of itself and it always flames *upwards*. These two characteristics of Fire aptly symbolise the magic power of Righteousness, which transmutes the lower passions

* Similar to the idea in the Bible where Christ talks of "Righteousness".

of man and leads him upwards. His special care is the human kingdom.

Kshathra-Vairya (*Shahrivar*) literally is "Power at Will."* He represents the Strength of the Lord and the Path of Service. He represents Kingly Power and Royalty upon earth—not so much the pomp and grandeur of kings, but rather their power to protect their subjects. His special care is the mineral kingdom.

Spenta-Armaiti (*Spendarmad*) literally means "Holy Devotion". She is the first of the Mother-Trinity of the Holy Immortals. She represents firm, unswerving faith in and loyalty towards God and His commands. She watches over religion and inspires the faithful. At the very beginning

* Sometimes the name is given as *Vohu-Kshathra* (the Good, or Great, Power).

of the *credo* (*Yasna* xii) the believer says : " I choose for myself the excellent Spenta-Armaiti; may she ever be with me ". She works with Asha, She rules over our Earth, and in places She represents our Mother-Earth, who sustains us and nourishes us all on her bosom. Spenta-Armaiti is our Mother, both physical and spiritual. When a Zoroastrian dies, he is left in Her care. After the body is placed inside the Tower of Silence and its destruction has begun, the people assembled outside recite certain holy chants beginning with the last line of the Kem-na Mazda " Salutation unto Armaiti ".

Haurvatat (*Khordad*) and *Ameretat* (*Amaradad*) are often mentioned together in the *Gathas*. These names mean " Perfection " and " Immorta-

lity ” respectively. They represent Perfection and Immortality which for the human being are to be attained simultaneously. *Haurvatat* presides over the waters that give health and strength. *Ameretat* rules over the vegetable kingdom and represents “ the Tree of Immortality ”.

5. *Yazatas*, literally “ the Worshipful-Ones ”, are the Divine Beings at a level lower than that of the Holy Immortals. The highest among these is *Sraosha*.

6. *Havani* is the metal mortar in which *Haoma* twigs are crushed and then mixed with water to form the sacred offering to the Divine Beings invoked.

7. *The Holy Questions* are those asked by Zarathushtra to Ahura Mazda, together with their answers, which

are included in the Gathas and which make up the sum total of His Revelation. These are invoked here as “Masters of Righteousness” in the sense that these lead to Righteousness.

8. *The Laws of Ahura* are those contained in the Scriptures.

9. *Yasna Haptanghaiti* are sections xxxv-xlii of the *Yasna*. These sections are perhaps next to the *Gathas* in age and are in the praise of the Holy Immortals.

10. *Airyema-Ishyo* is section liv of the *Yasna*. It is a short stanza in the Gatha dialect in praise of *Airyaman*, who is an ancient Aryan deity representing Friendship and Love. In the Avesta, as well as in the Veda, *Airyaman* is appropriately invoked at the time of marriage. In fact this verse (*Yas.* liv. 1) is used in the wedding

service of the Parsis.

11. *Visya*, the Lord of the Village, is the second of the five Lords of social organisation among the ancient Aryans. (See above, note on the Five Gahs).
12. *Baresman* is used for various ceremonies. In ancient times twigs of a certain plant were laid out or tied up in bundles. The size and number depended upon the ceremony to be performed. At the present time these are represented by thin metal wires.
13. *The Sacred Girdle* (the *Kusti*) is an essential part of the Zoroastrian dress. It is a very ancient institution going back to Aryan times, when Indians and Iranians were living together as one people. As a uniform indicating the Aryan race and an adherent of the Aryan religion every

child was invested with the Sacred Shirt (the *Sudreh*), and the Sacred Girdle (the *Kusti*) upon attaining a certain age. This was the *Navjot* (the New Birth) into the religious fold. Our Hindu brothers, too, call those who have been thus invested the "twice-born" (*dvija*).

14. *Apam-Napat* (literally "the Offspring of the Waters") is another Indo-Iranian deity. He is associated both with Water and with Fire. Probably this is a representation of lightning flashing from the clouds.

15. *Nairyosangha* (literally "praised by men") is associated with various deities. He acts as a messenger of Ahura-Mazda and wards off disease in the world. He is a close associate of Atar (Fire). In the Veda the name is an epithet of Fire. (See also note 13

on the *Atash Nyaish*).

16. *Dama-Upamana* is the Power going forth from the Sacred Word, specially against those who leave the path of Righteousness, and is always present, as it were, when there is a trial of faith by ordeal.
17. *The Souls of the departed* and the *Fravashis* are two distinct ideas. The Soul (*Ravan*) is that part of our being which enables us to distinguish between right and wrong. The name means "the chooser". The *Fravashi* is the eternal, divine part of our being. It is not corrupted however bad the individual may be.

When the Soul (*Ravan*) and the *Fravashi* are united,—when, in other words, the Soul realises the essential unity between itself and the eternal portion of its being,—then one has

achieved final salvation.

18. That Ahura-Mazda "hath advanced furthest in Righteousness" is a remarkable notion. The implication is that Ahura-Mazda advances along the path of Righteousness at the head of all His creation. The idea of endless progress is implied in this phrase. It also seems to imply that whatever heights the human soul may attain, Ahura-Mazda would always be above him.

Atash Nyaish.

The *Nyaish* (five in number) are shorter hymns compiled for daily use. The finest of these is that dedicated to Fire. The opening verses (3-5) are directly from the Gathas and verse 22 as well. Verses 9-18 are from *Yasna* xl (1-10). There are other poetical

passages of great beauty. Not merely the physical Fire but the inner Spiritual Fire is to be understood throughout.

1. The *Fire of Behram* is the holiest of the three grades of fire as installed to-day. These grades are: *Atash-Dadgah*, which is the household fire found in every home; *Atash-Adaran*, the consecrated fire of the Temple; and *Atash-Behram*, the most sacred and the highest of the Fires. The first can be kindled every day and can be tended by any Zarathoshti worshipper. The second has to be consecrated after many ceremonies. Only an ordained priest could tend it. It is not allowed to be extinguished after it is once kindled. The *Atash-Behram* (the Fire-Victorious) requires extremely complicated and elaborate cere-

monial before installation. Only a special class of priests, after careful preparatory ceremonies of purification, can go near the *Behram* Fire for tending it. While in attendance, they have to observe very strict ceremonial purity. The Fire of Behram is always called *Padshah* (or King). There are in all eight *Atash-Behram* Temples in India. Four are in Bombay, two in Surat, one in Navsari and one, the holiest and the oldest, in Udwada. This last is the *Iranshah* Fire, the visible symbol of the ancient Royal Glory of Iran. It has been blazing for nearly 1000 years, ever since its installation soon after the arrival of the Parsi Pilgrim Fathers at Sanjan. This Iranshah has been the centre of all Parsi hopes and aspirations through all these centuries and has

given comfort and solace to thousands of devout hearts.

2, 3, 4. The three verses (3, 4, 5) are from *Gatha Ahunavaiti* (xxxiii. 12, 13, 14). These constitute the prayer of Zarathushtra that his soul may be purified and strengthened, and in return the Prophet dedicates "the life indeed of his own Self" and the full fruits of his meditations unto Mazda and he offers all his words and deeds to the task of preaching the Law of Asha (Righteousness).

5. *The ancient Glory of the Aryan Race.* All through the history of the ancient Iranians we constantly find evidences of their pride in belonging to the Aryan race. Darius the Great, at the beginning of his Inscription at Behistun, mentions with evident pride that he is "a Parsa (Persian), son of a

Parsa, an Arya of Aryan race”.

5. *The Royal Glory* has been regarded as a special spiritual emblem bestowed by Mazda upon the Rulers of Iran. In the *Zamyad Yasht* this Royal Glory is described as descending upon the various great Sovereigns in turn. In times of national peril and of temporary eclipse of Aryan rule at the hands of the enemy the various deities guard this Royal Glory and prevent its capture by the unworthy foes of Iran.

6. *Royal Husravah* is the illustrious King Kai-Khusrav of the Kayanian dynasty. His name means “well-famed”. He is one of the Immortals; he retired into a cave after the completion of his task and he is waiting there until the call comes to him to serve Iran once again.

8. *The Lake Husravah* (the well-famed lake) has been mentioned as situated about fifty leagues from the Caspian Sea. It has been identified by some scholars with Lake Van. Others think it to be a land-locked bay of the Caspian. The name evidently indicates some connection with the Royal Kai-Khusrav.
9. *The Mount Asnavant* is near the Chaechista Lake and here Kai-Khusrav installed the famous Fire Goshasp.
10. *Lake Chaechista* is the Lake Urumiah, sacred in Zoroastrian history.
11. *Mountain Raevant* was the shrine of the Fire Burjin.
12. *The other Fires* refer to the various other holy shrines of Fire scattered through Iran.

13. *Nairyosangha* is the Spiritual Fire glowing in the hearts of Kings and inspiring them to do their duty. The phrase literally means “inspirer of the seed of royalty”.
14. Fuel, Barsam, Milk and Mortar are the four things needed for the Haoma ceremony. The milk is to be mixed with Haoma juice. The ceremony is to represent all kingdoms of nature, and milk stands for the animal creation, and the metal mortar for the mineral kingdom.
15. *This house* is the human body and the fire to be kindled therein is the Spiritual Fire of Ahura-Mazda. This thought has been very beautifully brought out by the Parsi poet Firoz R. Batliwala in his fine poem અહિં દાગ્ ઝર અતદઅહિં (Make a Fire-Temple of this Body).

16. The mighty Resurrection. The word *frasho-kereti* literally means "making renewed". It is the re-orientation of all one's life when the man has set his feet definitely on the path to God.
17. The word used in the sense of "joyous" originally means "swift," implying that the "joy of life" (*joie de vivre*) is desired; and this is amplified in the next line by the word "full". The idea is that the powers granted to us are to be utilised for bringing us the full meaning of life; life is to be a joyous and crowded experience if it is lived on the side of Righteousness and inspired by the inner Fire.
18. The friend "that fareth forth" is the man who goes out into the everyday world, and He "that sits within" is the inner Fire. The idea here is that

all outer activities of man should be dedicated to the inner man, the higher Self—the Spiritual Fire.

19. *Hadhancapata* is the pomegranate, twigs of which are used in the ceremonies, together with those of Haoma, to represent the vegetable world.
20. The fuel brought to the Fire “purified by rules of Righteousness” consists of our shortcomings and vices which are to be “exposed to the Light”, and transmuted into virtues, and these are offered to the inner Fire, “the son of Ahura-Mazda”.
21. The whole of paragraph 19 is in Pazand and in order not to break up the flow of Avesta recital the Pazand passages are to be muttered (અજમી ૫૯ not clearly chanted).
22. This verse is also from *Gatha Ahunavaiti* (xxxiv. 4). The reference is to the

- “ordeal by fire” which leaves the devotee unharmed but works harm to the enemy at a mere gesture of God.
23. The various Fires mentioned here are the famous shrines of Iran.
24. These words (thrice repeated) occur at the end of every Nyaish and Yasht. Literally “I have to attain to Him,” i. e. to the Divinity in whose honour the prayer has been composed.
25. *South* is the direction of the Holy Ones, as opposed to the North which is the abode of the Demons. (See Note 7 in *Kem-na Mazda*).
26. The Waters and the Plants invoked here are not merely the earthly waters and plants but also the spiritual waters and plants—the Waters of Life and the Plants of Immortality.

Ahura-Mazda Yasht. The Y a s h t s

(Songs of Praise) are the longer pieces usually dedicated to one of the Divine Beings. All the *Yazatas* and *Amesha-Spentas* do not have *Yashts* dedicated to them; but the majority have one in their name. These form part of the *Khordeh Avesta*, a miscellaneous collection of hymns, prayers and pieces, meant for daily use by all. Of the *Yashts* the first is in the name of the Supreme Being, Ahura Mazda. It is really made up of two pieces—the *Ahura-Mazda Yasht* proper and a small fragment usually called the *Bahman Yasht*. The former contains passages of great beauty and spiritual grandeur. The various “Names of Ahura Mazda” should form good subjects of meditation day after day. The first three verses form the usual liturgical beginning. The actual

Yasht begins with verse 7.

1. Verses 4 and 5 which occur several times in various pieces of the *Khordeh Avesta*, are in reality a short *Credo* and are from the *Yasna* (xi. 17-18). Verse 6 is the dedication of all one's powers to the service of God and His Will as represented by the Amesha-Spentas. The word *tanu* in the text originally means "body"; but in the *Avesta* (as also in Sanskrit) it is often used in the sense of the Self, i. e. all the faculties (physical, mental and spiritual) of a man. See also *Sraosha Baz* (verse 5) and *Atash Nyaish* (verse 5) when the word is used in the same sense.
2. Some texts contain the words મિસ્વાનહે ગાત્વે ખયાતહે (as also of the middle world) here. But these words are probably an interpolation.

3. *Us the Holy Immortals.* It is noteworthy that Ahura Mazda is here included among the Holy Immortals, making them seven in all. In the *Gathas* all these seven are sometimes addressed as "Mazda Ahuras" (*Mazdaos-cha Ahuraongho*, in the plural). Their unity is also emphasised in a famous passage of *Farvardin Yasht* (83): "These seven who are one in thought, and a single word, and deed whose Father and Teacher is the Creator Ahura-Mazda".
4. *The Seed of Asha.* All good creation is often called "the Seed of Asha". Asha is the origin of all life and evolution, hence this phrase.
5. There is a clear difference implied here between "Knowledge" and "Wisdom", the latter being of the

Spirit.

6. The original name is in the negative from "Devoid of Hatred".
7. *The Just Accountant*, literally, "He who remembers all"; implies that Abura Mazda keeps full account of all acts of all creatures as mentioned in *Gatha Ahunavaiti* (xxix. 4).
8. *The Waters and the Trees*, see note 25 on *Atash Nyaish*.
9. *Two-legged serpents who distort the Truth* are hypocrites and false teachers. In another place (*Yasna* ix. 31) Haoma is asked to smite on the head "these soul-destroying distorters of Truth, who repeat the precepts of Religion but do not put them into practice".
10. *Wolves* are mentioned as typical wild beasts of prey, against whom

the Iranians required protection.

11. *Mutter* the Names means repeat them in an undertone or in the mind (not chanting them aloud). But the main idea here is turning them over and over in the mind, *meditating* on them and trying to realise their inner significance.
12. *Athravan* is Priest, the first and highest of the four classes of human beings. The other three are *Ratha-eshtar* (Warrior), *Vastrya* (Cultivator) and *Hutoksha* (Artisan). The close parallel with Hindu social divisions is very noticeable. *Athravan* means literally "he who tends the Fire".
13. *The Holy Word of Prosperity* is the name specially given to *Yasna* lviii on account of its contents.
14. *Wrath* (*Aeshma*) is the foremost lieutenant of the Evil Spirit, Ahri-

man. He is the root of all evil actions. In the *Gatha Ahunavaiti* (xxix. 1) he is put at the head of the list of evils from which the Soul of Mother Earth (*Geush Urvan*) has been suffering. It is noteworthy that the name of this *Aeshma Daeva* occurs in the Christian *Apocryphal Gospels* as *Asmodeus*.

arena in the North of Iran (modern Gilan) was regarded as the abode of demons because of the wild inhospitable nature of the land and of the savage tribes who dwelt there.

16. *Airyana Vaeja* is the ancient cradle land of the Aryans. The name later became *Iranvej* and then *Iran*.

17. *Saoka* is a Divine Being, whose name means "brilliance".

18. *Daiti* is the sacred river flowing through *Airyana Vaeja*.

19. *Aredvi* is the Angel of Waters. She represents various things—the heavenly waters, the vital fluid in the human body, etc. Often the name is used for the ocean.

20. From verse 32 the so-called *Bahman Yasht* begins.

21. *Longer Yasna and shorter Yasna.* For ritual purposes the recital of the whole of the *Yasna* is often curtailed, and this is called the *shorter Yasna*.

22. Note how the Holy Immortals are called here those “dwelling in the abode” of Ahura Mazda. Some have translated the word *dami* (abode) as “creation”. That does not seem correct grammatically.

23. The two phrases in inverted commas in verse 34 are quoted directly

from *Gatha Ahunavaiti*, xxviii. 11 and xxx. 4 respectively.

24. *Ushî-Darena*. "the Promoter of Wisdom", is a holy mountain closely connected with the life of Zarathushtra, as the spot where He attained Wisdom. Its exact position has not been ascertained exactly.
25. *The Serpent* is the Evil-One, *Ahriman*. In Avesta the word *maîrya* (serpent) is used often to indicate the wicked (see note 8 above).
26. There seems to be some confusion in the arrangement of the paragraphs here. A more natural arrangement would be to transpose paragraphs 37 and 38.
27. *Asmo-khanvat* seems to have been among the earliest pupils of Zarathushtra outside His own family. In

the *Farvardin Yasht* (96) the name of Asmo-khanvat heads the list of the immediate pupils of Zarathushtra.

28. *Gaokarena*, also called the "White Haoma", is the Tree of Immortality.
29. *Mazandran* has always been looked upon as a region of evil because of the climate, the dense mountain-forests and the wild people there.
30. This sentence is in Pazand and has to be "muttered" (𐬨𐬀𐬭𐬀𐬎𐬌 𐬵𐬀), not clearly pronounced.
31. *T'ishtrya* is the star Sirius, associated with the life-giving rains.

Nirang of the Ahura-Mazda Yasht.

1. *Nirang* is the name given to short Pazand pieces attached to most of the longer Yashts. They generally express abhorrence of evil.

2. *The day of Resurrection* is really an individual matter. When the individual human being turns his back upon the evil path, that is for him the Renovation of Life (*Frashokereti*), hence it is "the day of Resurrection" for him.

3. *Future existence*, literally it means the "body hereafter".

